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WITH COURAGE AND FAITH

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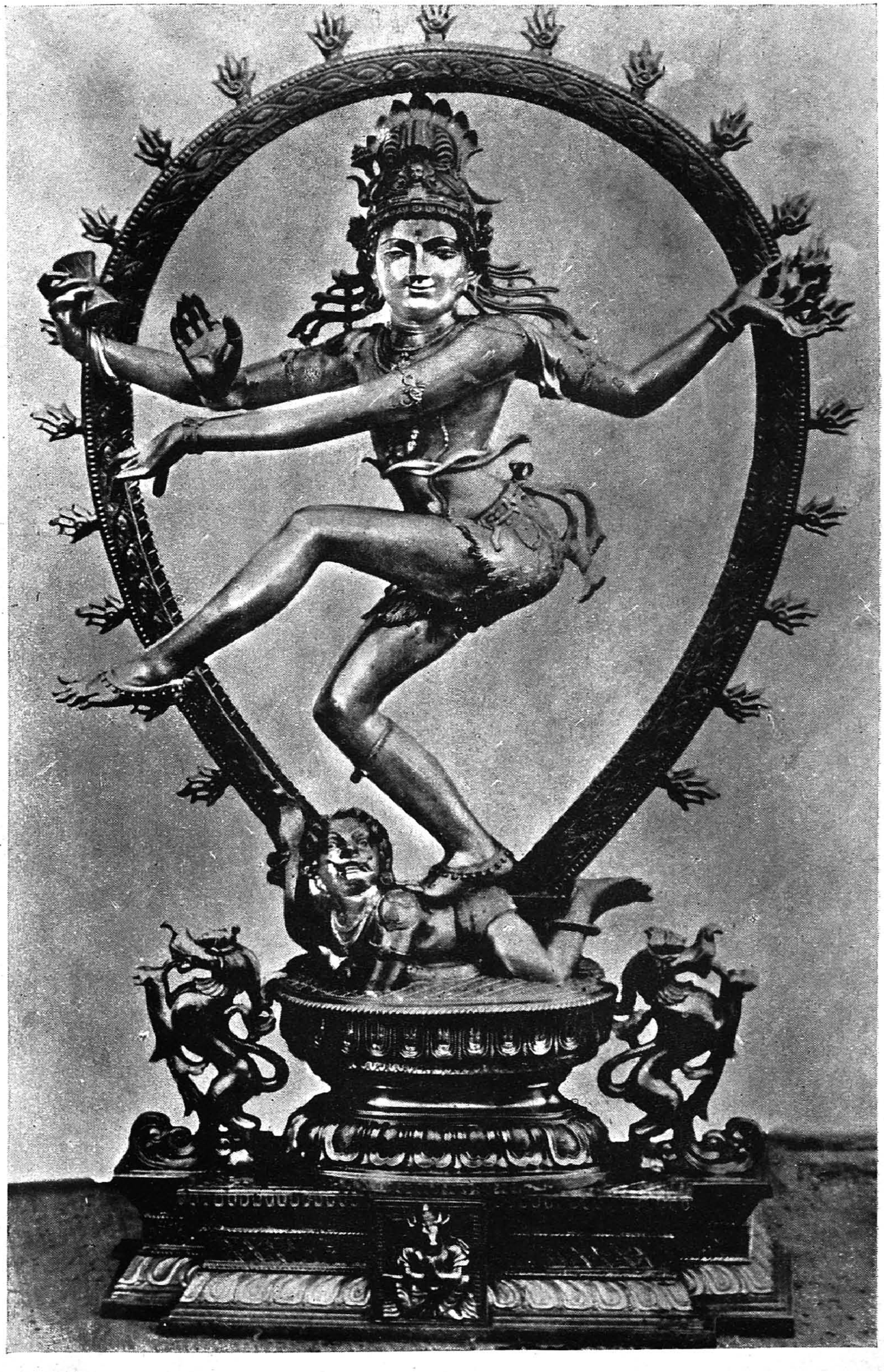

LORD NATARAJA

CONTENTS

			PAGE
	EDITORIAL	...	1
1.	EDUCATION *By Dr. Bhagavan Das*	...	5
2.	PHILOSOPHY—EAST AND WEST *By Dr. Sir C. P. Ramaswami Aiyar*	...	6
3.	GURJARAS AND GURJARADESA *By H. E. Shri K. M. Munshi*	...	13
4.	INDIA'S INVADERS AND THEIR ROUTES *By Sardar K. M. Panikkar*	...	18
5.	PEACEFUL CO-EXISTENCE *By Shri K. Santhanam*	...	29
6.	SOCIAL SERVICE *By Shrimati Lilavati Munshi*	...	33
7.	POEM *By Shrimati Bharati Sarabhai*	...	36
8.	SPIRITUAL PSYCHOLOGY OF THE PRACTICAL METHODOLOGY OF HINDU REALISATION *By Swami Sivananda*	...	38
9.	THE SPIRIT OF INDIAN CULTURE *By Sir V. T. Krishnamachari*	...	47

PAGE

10. THE CONCEPT OF ONE ... 49
By Sir S. V. Ramamurthy

11. THE FIRST CONDITION FOR WORLD PEACE ... 51
By Sri J. C. Kumarappa

12. THE NEW IDEA OF A UNIVERSITY ... 52
By Mr. M. Ruthnaswamy

13. MILITARY TRAINING—A SHORT NOTE ... 62
By Dr. Amaranatha Jha

14. THE PHILOSOPHY OF THEOSOPHY ... 70
By Shrimati Sophia Wadia

15. A TAMILIAN'S THOUGHTS ON A SINGHALESE BALASIKSHA... 74
By Sri T. P. Meenakshisundaram

16. GOTUVADYAM ... 79
By Sri P. Sambamoorthi

17. NATIONALISM IN TELUGU POETRY ... 83
By Sri K. Ramakotiswara Rao

18. SIR C. P.—A DYNAMIC PERSONALITY ... 89
By Yessarkay

19. CECIL RHODES, EDUCATIONAL PHILANTHROPIST ... 97
By Sri Nilkan Perumal

20. THE LOVE LYRICS IN TIRUKKURAL ... 100
By Sri M. R. Rajagopalan

21. THE VEDA AS I READ IT ... 105
By Dr. Suryakanta

22. THE STUDY OF FOREIGN LANGUAGES ... 110
By Dr. Indra Sen

			PAGE
23.	ART AS A MEANS OF LIVELIHOOD *By Devi Prosad Roy Chowdhury*	...	117
24.	SIR C. P. AND THE PRESS COMMISSION *By Sri S. Venkataraman*	...	123
25.	SAIVISM IN THE PRE-PALLAVA PERIOD *By Dr. M. Rajamanikkam*	...	126
26.	EDUCATION *By Dr. B. V. Narayanaswami Naidu*	...	132
27.	PILGRIMAGE TO UTTARAKHAND *By Sri C. R. Pattabhiraman*	...	138
28.	MEN AND MACHINES *By Dr. A. Narasinga Rao*	...	148
29.	A NOTE ON CERTAIN TAMIL WORDS *By Sri K. Kanapathi Pillai*	...	154
30.	SHAKESPEARE APPRECIATION IN GERMANY *By Sri V. K. Ayappan Pillai*	...	158
31.	RITAM IN THE VEDA—A NEW INTERPRETATION *By Sri A. B. Purani*	...	166
32.	A GREAT ANCIENT TAMIL EPIC *By Diwan Bahadur K. S. Ramaswami Sastri*	...	177
33.	CHETTIARS' CONTRIBUTION TO COMMERCE AND INDUSTRY *By Sri SM. L. Lakshmanan Chettiar*	...	181
34.	THE EVOLUTION OF INDIAN MUSIC *By Pandit Omkarnath Thakur*	...	186

PAGE

35. DOCUMENTATION SERVICE IN UNIVERSITY LIBRARY ... 194
By Dr. S. R. Ranganathan

36. நம் அண்ணாமலைப் பல்கலைக் கழகம் ... 203
யோகி சுத்தானந்த பாரதியார்

37. தாய்மொழிப் படிப்புக்கும் அயல்மொழிப் படிப்புக்கும் உள்ள தொடர்புகள் ... 206
பேராசிரியர் ச. ஆறுமுக முதலியார்

38. அண்ணாமலைப் பல்கலைக் கழக வெள்ளிவிழா வாழ்த்து ... 211
வித்துவான் மு. அருணாசலம் பிள்ளை.

JOURNAL

OF

THE ANNAMALAI UNIVERSITY

Silver Jubilee Volume

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Editorial

THE Annamalai University reaches an important milestone in its history on this occasion of its Silver Jubilee. This number of the Journal commemorates the event. The Journal has endeavoured its best to translate into actuality, the Founder's wish, that the University—apart from its other distinctive features—should promote research, by encouraging the spirit of exploration into the unknown realms of knowledge and thus extending its boundaries, and towards this end published from time to time contributions from members of the staff. It is very appropriate that on this occasion, our thoughts turn in grateful remembrance to Dr. Rajah Sir Annamalai Chettiar of Chettinad, to whose vision, princely munificence and firm faith in higher education we owe the founding of this unitary, residential University, unique of its kind in South India. The ideal university, as the Founder conceived it, is a community of teachers and learners living together in a rural environment but with all the amenities of a civilized life, working together, dreaming together and aspiring together, as Dr. Sir C. P. Ramaswami Aiyar pithily put it in his Inaugural Address to the University.

From the small beginnings of a College, to grow into a big University within nine years is no small achievement. But that gives the measure of the Founder's genius for organization and also his stature in public life. The Ramaswami Chettiar High School at Chidambaram, founded by his elder brother, Dewan Bahadur Ramaswami Chettiar, came under his management in 1917, and the Minakshi College started by the Founder in 1920 was temporarily housed in the school building. Within three years, the College moved to its new building, in an extensive campus at Tiruvetkalam village, which the Rajah Saheb raised in an incredibly short time. The College became the nucleus of the Annamalai University which came into being in 1929, by a special Act of the Madras Legislative Council. The rapid transformation and development was due to the indefatigable efforts of the Founder and his generous endowments, unsurpassed in scale in the history of private philanthropy in this country.

It was the intention of Dr. Rajah Sir Annamalai Chettiar of Chettinad that the new University should not be a mere replica of other universities in the country, but should be a centre of Tamil learning and culture, befitting one situated in the heart of Tamilnad. So at the time of inauguration of the Senate of the University in March 1930, he explained the main features of the all-inclusive character of the University as "(1) the provision of research, (2) the adequate representation of the teaching element in various authorities of the University, (3) the institution of a unitary, teaching, residential University with the concomitant advantages of an active social life among the teachers and the taught, (4) the attempt to rehabilitate oriental culture by forming a special faculty of oriental studies, and (5) the proper financial backing of the University by an endowment." The educational ideals which the Founder had cherished have been steadily pursued both by the eminent Vice-Chancellors in whom he placed implicit trust and by the University through all these years. Following in his footsteps with more than filial piety, his

son and successor, Rajah Sir Muthiah Chettiar of Chettinad, has been a zealous guardian of the University standards, no less than the higher educational values. To this task he has brought all the garnered experience of his public life. In securing the services of the most illustrious sons of Tamilnad for the University, it may be said that he has inherited his father's excellent judgment.

It is to this that the University owes a galaxy of distinguished Vice-Chancellors of whom any university could be proud. What with the unremitting care and attention to details of administration bestowed by Sir S. E. Runganadhan to place the infant University firmly on its feet, the purity of academic life and love of disinterested scholarship which the Rt. Hon'ble V. S. Srinivasa Sastri was able to evoke in both the staff and the students, the happy relations subsisting between the Government and the University during Sir K. V. Reddi Nayudu's brief tenure of office, the improvement in the social life of the residents of hostels which Sri M. Ruthnaswamy did much to foster, the stern discipline exercised in the interests of the students themselves by Dr. S. G. Manavala Ramanujam, and the fillip to Tamil Research which was Dr. R. K. Shanmukham Chettiar's gift, the University took great strides in the direction of the Founder's conception of what an ideal University should be. When Dr. ShanmukhamChettiar resigned his Vice-Chancellorship,on account of failing health, the University had the honour of welcoming another eminent son of India, Dr. Sir C. P. Ramaswami Aiyar, who had distinguished himself in more fields than one. He has great achievements to his credit in the development of industries and hydro-electric projects in this State and has been the chief architect of modern industrial Travancore and progenitor of the University of Travancore. With his advent the University witnessed all-round expansion. New courses were started, fresh faculties were instituted, and community life in the campus—which had never been dull—received a new impetus and every activity, a new zest. Clubs and associations, such as the Fine

Arts Society and the Drama League, sprang up and enriched the aesthetic side of life in the colony. It is but appropriate that on the occasion of the Silver Jubilee of the University, he who has inspired so much activity should be at the helm of affairs of the University.

It is the great privilege of the University that His Highness Sri Jaya Chamaraja Wadiyar Bahadur, the Rajpramukh of Mysore, should have graciously consented to preside over the Silver Jubilee Celebrations of the University and unveil the statue of the Founder—a gift from the staff and students, past and present, and members of the general public, as a token of their gratitude to one who has rendered inestimable service in the cause of higher education in this part of India. This fine gesture, coming as it does from the distinguished head of a neighbouring State and Chancellor of a sister University, may, we hope, be interpreted as appreciation of the educational efforts of this University. In like spirit, eminent men in various walks of life from all over the country have contributed articles on subjects of their choice to provide a rich fare to readers of this issue of the Journal. To them all the Editorial Board express their grateful thanks.

Education

By

Dr. BHAGAVANDAS

ONLY that kind of Education is of the right and proper sort which teaches the fourth 'R', Religion, together with the other three, Reading, (w) Riting, and (a) Rithmetic, and also enables the educand to find, as soon as he leaves Guru-Kula, a means of living suited to his congenital, vocational aptitude and temperament and thereby to fit into his proper niche in society readily. Therefore our Primal Law-giver, Manu, enjoins

> उपनीय गुरुः शिष्यं शिक्षयेत् शौचमादितः ।
> आचारमग्निकार्यं च संध्योपासनमेव च ॥

Before teaching him the alphabet, the preceptor should teach the little pupil brought to him by parents the rules (i) of cleanliness which is next to Godliness, (ii) of how to behave towards elders, equals, youngers, (iii) of how to light a fire and keep it burning with a minimum of fuel, and (iv) above all else, how to perform Sandhya-vandanam, pray morning and evening to the Spiritual Sun, behind the visible Sun, which spiritual Sun is within us all, to give us Wisdom, Right and Righteous Will and Intelligence, to guide us all in life. The Acharya of the ancient Guru-Kula, as well as his assistant college professors and school masters were all deeply versed in Brahma-Vidya and Adhyatma-Vidya, Philosophy and Psychology and during the student's stay with them, found out which profession he was naturally fitted for, Brahmana's or Kshathriya's, or Vaisya's and gave him a प्रमाणपत्र certificate to that effect, on the principle of कर्मणा वर्णः. This is the sort of education that India needs today.

I have expounded the whole subject in great detail in my English, Hindi and Sanskrit books.

Philosophy—East and West

By

DR. SIR C. P. RAMASWAMI AIYAR

FOR many years and decades, nay, some centuries, we have been content to write commentaries, commentaries on commentaries, annotations to commentaries on commentaries and that process has gone on and there has not been after the great Acharyas and the great Saiva Siddhanta authors of medieval India, any person who has broken new ground either by way of contribution to the traditional systems and their elucidation or by way of opposition and controversy. We have been resting on our oars.

Philosophy, like literature and many other forms of art, is a product of the time spirit. The environmental influences, the atmosphere of a country, as well as its past traditions, are necessarily conditions precedent to philosophic speculation. And naturally, in Europe and America, during the years spanning the World Wars, there has arisen a group of philosophers who have been original, sometimes daringly original, and at the same time have reflected the atmosphere and the background of the country and the time in which they flourished.

For the benefit of the students of philosophy and perhaps also for the benefit of others who may be interested in the subject, I shall take upon myself this evening the role of an orthodox professor and quote from recent European writers on philosophy and take that chronicle by gradation until we come to existentialism. I shall incidentally deal with behaviourism and, at the end of it, by way of contrast and comparison, take you through some of the fundamental ideas of our philosophy which, in a most marvellous way, have by intuition trodden the same path but arrived at very different and much more consoling, or at all events, much more satisfactory conclusion.

It was in 1914, that Bertrand Russell in his *Principia Mathematica*,—a wonderful book, equally interesting to students of mathematics and philosophy—considered the essential theorems or postulates of mathematics as the foundation of the philosophical superstructure. According to him the aim of philosophy is to effect the substitution of piecemeal, detailed verifiable results for large generalisations which resort to an appeal to

the imagination.' He postulated in that book a method and an outlook completely contrasted with, and different from, what may be called the intuitive method which had been generally pursued in this country by a long succession of philosophers. His idea was purely and definitely mathematical, in the objective way in which western sciences developed. That is, first of all, a series of deductions from which you may, provided the deductions are apt for the purpose, mount up to the inductions. By that he recommended a study of verifiable data. By way almost of continuation, but of course latterly of protest against Lord Russell himself, there was a school of philosophers, who developed what is called logical empiricism. One of the great writers on this subject has stated that his system involved a repudiation of all mathematics, of doctrines about the world as a whole, the ultimate nature of reality which is not capable of empiric verifications. Mark the words—the exact opposite of what has been hitherto considered the task and the purview of philosophy. Usually speaking, philosophy in most countries and especially in Greece and in India, has dealt with exactly what is repudiated here. It deals with doctrines about the universe as a whole and the ultimate nature of reality.

Then we come to a group of writers, mainly in America, headed by the veteran educationist and philosopher, James and his successor Dewey, who emphasise experience and go further. These pragmatists say that all doctrines, all values must be tested by way of practical adjustment to the world, and that it is not the task of philosophers to rebuild the world.

We now come to a stage where western philosophy was confronted with the complete annihilation of the old values, the First World War and the Second World War. Many ideas held sacred went by the board. And at one stage violence, treachery, espionage, sabotage, all these things were regarded as means justified by the ends pursued. This aspect is seen both in literature and in philosophy. And especially in France and Germany, there arose a school of writers, poets, dramatists, novelists, short-story writers, artists, who rebelled against the world, against the possibility of goodness existing in the world, against the efficiency and appropriateness of the moral codes and values. This idea of resting upon experience and not rebuilding the world, not having resort to intuition, is a kind of byproduct of that form of mind.

We go further. In Germany, which is generally rather forward in philosophical originality, thinkers like Hussrell expounded this doctrine which in France was made popular by a great French man of letters, who was also a philosopher, called Sartre. Sartre starts with

the hypothesis that so far as he is concerned. being or existence is the primary thing, whereas idealism speaks of consciousness as the primary thing. From that basis, he proclaims that nothing can be known by men, especially nothing can be known about the relation of the individual to life. So great was his disillusionment with life and so strong was his reaction against what was taking place around him. One must concern oneself with one's own existence; and further each individual is a law unto himself. The futility of political and social activity is his theme and he denies development. It is an entirely pessimistic, almost dismal philosophy. In a very remarkable book entitled "The History of Western Philosophy", Bertrand Russell going back upon some of the doctrines of *Principia Mathematica,* says "There remains, however, a vast field traditionally included in philosophy, where scientific methods are inadequate." What he says is, this field includes questions of value; science alone cannot prove that it is bad to enjoy the infliction of cruelty. Whatever can be known can be known by means of science; but things which are legitimately matters of feeling are outside the province of science. And later on, he says very truly that the effect of mistaken moral consideration upon philosophy has been to impede progress. I do not myself believe that philosophy can either prove or disprove the truth of religious dogmas. But ever since Plato, most philosophers have been considering it part of their business to produce proofs of immortality and the existence of God.

Thus, in the West, a train of thought starting from an emphasis upon the verifiability of phenomena and of thought has gone to the extent of being completely and unalterably pessimistic about life, about society, about politics, about social life. Now, on the other hand, there has been a parallel development, which is worth remembering. I now quote from a book entitled "Philosophy for the Future". dealing with the question with which I have been concerning myself. It says any number of social questions which were once the exclusive prerogative of religion and conventional morality are now recognised as falling within the sphere of social science. That is perfectly true; and it is worthwhile for us in India to proceed on that basis, instead of resting solely on the inductive method, which has been pursued so long. Sex and family relationship are examples. Virtue and wickedness have largely given way to personality adjustment and maladjustment. Crime is traced in a considerable measure to social causes. The school boy is no longer beaten as being inherently bad or lazy, when he neglects his studies. Nutrition, medical and personality factors are investigated and home life and the company kept by the

boy are searched for contributory causes. In the shift from moral condemnation to technical remedies, we see the concurrent rise of science and humanitarianism. This kind of progress has resulted in an increasingly materialistic outlook but, as we shall see, it is a more subtle and adequate kind of materialism. The study of behaviour is the only scientific approach to understand the mind. But this does not rule out the hypothesis as to the contents of mind. Introspection is, of course, a valid method, but the final test is behaviour. It is a kind of half-way house between what may be called materialism and what has now become known as behaviourism in Western philosophy This is where we are really landed at the end of all this philosophic thought which has been germinating and fermenting in the West, and this is a kind of verdict and general statement which may be held to apply. Like naturalism, modern materialism is opposed to any other criterion of human value than human needs and aspirations. It combats all forms of authorities in morals and opposes reduction of ethics to formulas, rejects the appeal to any supernatural source of experience. With the removal of supernatural perspective, man must stand consciously on his own feet. And therefore, we come back to the position of a man standing on his own feet, rejecting supernaturalism and the intuitive process. But at the same time, another process has been going on in Europe. At Nancy in France, where scientists (not mere miracle-workers or pseudo-scientists or charlatans) gathered, research students in psychology and in biology and in philosophy have been investigating what may be called the recondite, the unknown aspects of behaviour and of human personality. That is what leads, and what will lead, the West near the East. The human mind has been compared to an iceberg. The outer activities, behaviour, conduct, ideals, thoughts, aspirations which are expressed, which are objective or outward and by which we know and identify a man, are a small fraction of his entire personality. The main personality is below the surface; it is the unconscious or the sub-conscious—what we in our philosophy called the result of *samskaras*. The correlation between the samskara doctrine of our philosophy and the Freudian or Yungian theories of psychoanalytic thought has not been as well developed as it should be, and I trust some Indian scholar, some Indian philosopher, will take up this idea, which is expounded at length in *Patanjali's* Yoga Sutra or in many Hata Yoga, Raja Yoga treatises. While on one side, European philosophy has arrived at the terminus, which I have already indicated as the logical result of behaviourism, pragmatism, and existentialism, on the other side the scientists at Nancy are investigating the phenomena of the mind. *In Suggestion and Auto-Suggestion* is set out a number

of experiments made by means of hypnosis and of mesmerism and by suggestion without utilisation of hypnotic or mesmeric methods, which resulted in the tansmission of one's ideas to another, the forcing of one's personality on another. Coue, who was considered a quack by his fellow-doctors, effected remarkable cures by this method of suggestion. In addition, there is a group of thinkers in the Universities of Chicago, New York and Columbia headed by a great psychologist, Dr. Rhyne, who are also investigating what is called telepathy, suggestion and auto-suggestion. Dr. Rhyne and his fellow-workers have been studying telepathy and other allied phenomena and have obtained wonderful results. The Nancy School and the Rhyne School are investi gating what till now has been terra incognita to western speculators. Speaking of it, Dr. Northropp of Yale says in a recent book, "Western philosophers ...... have social and moral value as well as new technical instruments..."

Now let us take a kind of comparative view and relate all that has been done in the West to what has been accomplished in this country, through many millennia, not by empirical method, not through objective analysis, but through a process of subjec tive thought, of introspection, intuition, as it is often called. Our ancients have really arrived at the same results to which the Nancy School and the Rhyne School are tending. Indian thinkers have postulated definitely that the human mind consists of many states as jagrat, swapna, sushupti, etc. But also in dealing with these states, many of our treatises have investigated the same phenomena which are now presented to the Western philosophers under the title of the *sub-conscious.* A great deal of work—perfect work—has been done and explanations given as to how the sub-conscious can be made to work, how it can be evoked, how it can be trained, how it can be educated and how it can be turned to great use. This is what is called the technique of Yoga. *Patanjali's Yoga Sutra* sets forth the physical methods, the Hata Yoga process, which should be adopted for making the body an apt instrument for the working of the mind and an apt instrument as well for the evocation of the supramental and the spiritual powers which lie imbedded and obscure in what the Saiva Siddhanta calls the Anava mala. In the course of the development of Hata Yoga, various siddhis are said to be attained. Persons can see the unseeable, can traverse through space and so on. But Patanjali and his commentators make it clear that all those siddhis though attainable are nevertheless hindrances—not helps to true spiritual attainment. That supernatural phenomena are possible by the evocation of certain hidden forces of humanity, immanent in the mind, head, body and spirit of man, is a thing which is postulated and taken as verifiable. In a very suggestive and most useful book

entitled "Hindu Psychology", Swami Akilananda has dealt with these psychological problems and made a kind of contrast of these psychological methods and techniques with the methods that are pursued in the West. According to Freud, Jung and others, the greater part of the mind is actually submerged and unknown. The submerged mind, the sub-conscious state, is a potent factor and influences the mind and all its tendencies. A man may not be aware of the forces that lie beneath the surface of the mind. Hindu psychologists call these hidden forces samskaras and take the whole mind for their province. The Western approach considers isolated bits, studies them empirically and separately. It is the exact opposite of the Hindu attitude and the Hindu technique. The Hindu approach refuses to separate the different functions—consciousness, unconsciousness, sub-consciousness, super-consciousness and cognition. They are inter-related. And that is the whole difference between the philosophic thought and attitude of the East and that of the West although certain approaches, certain approximations between the West and the East are now being made.

I must now refer to the results attained by this method of philosophic intuitiveness in the form of some categories.

The first of these would be that the universe is a manifestation of the spirit. That is the fundamental postulate which underlies all systems of our philosophy. Equally important is what is in exact contrast to the pragmatism and the neo-empiricism of the West: that a hard and fast line cannot be drawn between nature and man, between man and man, between God and man. Therefore the whole point is that there is no possible bisection or trisection of these categories, that there are things beneath man and above man, there are things known to man and unknown to him There are consciousness, sub-consciousness, super-consciousness, self-consciousness and pervasive-consciousness; but that all these are part of the same substratum. From these we arrive at the conclusion philosophically that evil and suffering are not absolute entities, but events relative to the evolving spirit. This evolution, evolution of the individual spirit, evolution of the cosmos, evolution of the great process of the universe,—is a fundamental concept of intuitive philosophy; and that is what from the beginning has been accepted. It is in the Vedas that we get this passage:

> "Suparnam viprāh kavayo vacobhir
> ekam santam bahudhā kalpayanti.
> Kasmai devāya havishā vidhema.
> Atha neti neti:

That is: The One is known by many names, but it is one and it is not possible to say anything about it. As the *Brihadaranyaka Upanishad* says,

it can only be described by the words 'neti, neti', it is not this, it is not this. One spirit pervades everything that is; it is the cosmic rhythm, Dharma that governs the whole universe. That is the logical theory and that theory has been developed in this country and in every part of it. The Buddhists are generally described as atheistic. It is true that they do not rely upon a personal God; but in their later developments there emerges the concept of *Prajna Paramitha*, i.e., the shakti of the Buddha. According to Saiva Siddhanta originally, the Pati was associated with what may be called the Suddhamaya and the Asuddhamaya. We meet with the theory of the *pati, pasu* and *pasa*. The Suddhamaya, the operative, creative, manifestative factor has been regarded as a paramount thing superimposed upon the *neti neti* substratum.

The whole of Eastern intuitive thought is based upon this idea. Thus we have now arrived at two systems of thought, one deductive, materialistic, scientific ending practically in a blind alley and the other intuitive, cognitional and aspiring which is denominated as the various systems of Vedanta and Saiva Siddhanta. In between, there is a group of earnest and ardent investigators who are trying to bridge the gulf.

Gurjaras and Gurjaradesa

(A problem of mediaeval Indian History)

By

H. E. SHRI K. M. MUNSHI

IN attempting to reconstruct the early history of India, certain problems need from time to time to be re-examined. This applies with particular force to the history of Gurjaradesa, for the very word 'Gurjara' has been so differently interpreted by scholars as to lead to a good deal of controversy. Some, for instance, are of the opinion that 'Gurjara' was the name of a tribe which migrated to India with the Huns and gave their name to the region where they settled; while others maintain that 'Gurjara' was once the name of the country, a part of which is included in what is known as Gujarat to-day.

The scholars who believe that the Gurjaras were an immigrant tribe hold that they were the 'Khazars' who formed a part of the great horde of which the Juan-Juan or the Avars and the Epithaletes Yetas were other members. The Huns were the leading elements in this horde, therefore the Gurjaras must have come to India with the Huns. Of the tribes which arrived in this way, the Huns settled permanently in Rajputana, but the Gurjaras migrated to all parts of India. In their onward march they sometimes took root in isolated places which still bear either their name, or variations of it. Thus, in the Punjab the places called Gujarat, Gujaranwalla and Gurkarakhan, still retain their connection with Gurjara. In the eighteenth century, Saharanpur was known as Gujarat, while one of the northern districts of Gwalior is still called Gurjaragadh. In the ninth century the northern and central part of Rajputana was called Gurjaratra. The Gurjaras are found in Bundelkhand and there are Gurjaras in the Narmada Valley, in Nagpur and in South India, where they are said to have drifted before the ninth century.

People calling themselves Gurjaras are also to be found from the Indus to the Ganga and from the Hazara mountains to the Narmada. They are numerous in the Western Himalayas. A tribe of herdsmen is found calling itself Gurjar at a height of over seven thousand feet in Kashmir.

According to many eminent scholars, this wide distribution of place-names deriving from Gurjara, and the exis-

tence of scattered tribes calling themselves Gurjar are an indication of the gradual spread of the foreign tribe of Khazars in its onward march across northern India. Some of them hold further that this foreign tribe came under Brahmanical influence and divided into the four castes. Thus, the foreign Gurjara became Gurjara-Brahmanas, Gurjara-Vaisyas, Gurjara- Kshatriyas and Gurjara-Sudras.

Assuming the word Gurjara to denote a race—a foreign race— scholars proceed a step further and hold the view that the word Gurjara-Pratihara, applied in ancient records to designate a royal dynasty, meant the Pratihara clan of the Gurjara race. For this very important conclusion the evidence is an inscription of A.D. 960, where a king Mathanadeva, of a region now in Alwar, describes himself as *Gurjara-Pratihara-nyaya.*

This view has been held strenuously by many distinguished men of learning, practically since Indian history came to be studied. Thus, what started as a hazardous opinion—a bold guess in the absence of any evidence—has now been elevated to the rank of an historical truth. It is, therefore, necessary to point out that except for the slight phonetic resemblance between the words 'Khazr' and 'Gurjara', there is no other evidence which supports such a far-reaching conclusion. In fact, all the other evidence, which, according to these scholars, points to a foreign origin of Gurjara, can, as will be seen, be construed quite differently.

The earliest literary work in which the word 'Gurjara' is found, is the *Harshacharita* of Bana. In that work Bana describes Prabhakaravardhana, the father of Harshavardhana as 'the lion to the deer which is the Hun, the dangerous fever of Sindhuraja, the one who kept the Gurjara awake, the fell disease to the elephant of Gandhara, the thief of the expanse of Lata, the axe of the creeper of the sovereignty of Malava.' This passage has often been used to show the close connection between the Huns and the Gurjaras, but even a cursory examination of it shows that, of the proper nouns used by Bana, only one, namely, Huns, indicates a tribe. Of the rest, Gandhara, Malava and Lata are indisputably the names of countries. Sindhuraja might have been a personal name, or it might refer to a king of Sind. There is, therefore, absolutely no justification for concluding from this passage that Bana intended Gurjara to mean a tribe. On the contrary, on the analogy of Lata and Malava, it is more likely that he intended 'Gurjara' to mean the king of the Gurjara country.

This seems to become clear from the Aihole inscription of Pulakesi II which was composed shortly after *Harshacharita*. That inscription records the defeat of Lata, Malava and Gurjara. Evidently the kings of these three coun-

tries were defeated, not kings of the tribes so named. This also shows that the countries were contiguous, a point which is of great importance, as will be seen later on.

Again, an inscription of A.D. 739 describes the conquest of the Arabs, or Tajikas, as they were called, over different kings; amongst whom are mentioned Saindhava, Kachchha, Saurashtra, Chavotaka, Mauryya, and Gurjara. Though Chavokktaka and Mauryya are the names of royal dynasties, Kachchha and Saurashtra are the names of the countries used for their respective kings. The word 'Gurjara', therefore, need not be assumed to have been applied to the race of the king; the king is so-called because of the name of the territory over which he ruled.

This is supported by the Sanjan plates of Amoghavarsha, which record that when Dantidurga, the Rashtrakuta conqueror, performed the Hiranyagarbha ceremony at Ujjain, he caused the king of Gurjara 'and others' (*Gurjaresadirajakam*) to act as his chamberlain (Pratihari).

A few more examples of this nature can be given. In *c.* A.D. 867, Mihira Bhoja's army is referred to as the army of Gurjara (*Gurjara-bala*), which may mean either the army of the land called Gurjara, or the army of the king of such a land. Again, in *c.* A.D. 890, Sankaravarman, the king of Kashmir, is said to have defeated a king of Gurjara (*Gurjarabhubhujah*), which clearly indicates that Kalhana definitely meant the word 'Gurjara' to indicate a country. So did Hemachandra, the great grammarian.

The problem of the Gurjaras has been created by the failure to appraise the value of two significant facts. First, modern Gujarat does not correspond in area to the ancient or mediaeval Gurjaradesa, though a part of it was included in the latter. Similarly, Gurjara*bhumi* of the Chaulukyas (c. 940-1299), differed from the Gurjaradesa, or Gurjaratra of the Imperial Pratiharas (c. 725-940) and the Gurjara visited by Hiuen-Tsang (A.D. 641). Only one tract was common to all these entities before the fall of Anahilavada in A.D. 1299. Mount Abu and the ancient city of Srimala, or Bhillamala, certainly never lay outside the boundaries of Gurjaradesa. Bhillamala, therefore, is the centre from which the shifting boundaries of the region in a particular period have to be determined.

Modern Gujarati is one of the languages derived from Western Rajasthani or *Gaurjari-Apabhramsa.* The language or dialects of this group are spoken at present in modern Rajputana, Malawa, some parts of Madhya Bharat and modern Gujarat. But up to A.D. 1300 the people of all those regions spoke the same language with slight variations and were more homogeneous. The area they inhabited was Gurjaradesa.

Gujaradesa, or rather 'Gurjara,' as it was first called, stepped into history in about A.D. 500. We hear of no such country near Bhillamala, or to its south, when the glories of Mahakshatrapa Rudradaman were inscribed on the rock of Girnar. It is between A.D. 500 and 550 that Harischandra, the ancestor of its kings, emerges out of obscurity. At that time and for long afterwards the land was styled 'Gurjara', pure and simple. Round about A.D. 641, when Hiuen-Tsang visited it, its capital was Bhillamala Its southern boundary touched the river Sarasvati somewhere in modern Gujarat; its northern limit was beyond modern Jodhpur.

The regions which surrounded this small kingdom, now absorbed in modern Gujarat or Rajasthan, can easily be identified. The tract from Thana to Broach (Bhrigukachchha), was south Lata; it is possible that it included a part of the Thana district. The Mahi Valley, including parts of Ratlam and the districts of Panchamahals, Baroda and Kheda or Kaira was Malava. From the river Mahi to the Sabarmati lay Khetaka, modern Kheda or Kaira; a part of the Ahmedabad district was Asapalli, near the modern village of Aslali; north of it was Anarta with its capital, Anandapura or modern Vadnagar. Modern Saurashtra was Saurashtra. Kachchha was so named even then. What is now eastern Malawa was called Avanti, with Ujjayini as its capital. The southern part of the old kingdom of Gurjara is at present included in the Mehsana, Sabarkantha and Banaskantha districts of modern Gujarat.

One hundred and fifty years later we find the region of Gurjara, with Bhillamala as its capital, blossoming forth in history as 'Gurjaradesa.' The homogenous people of these regions, under the leadership of mighty warriors and statesmen who claimed descent from men who had sprung into fame within a radius of a few miles of Mount Abu, had not only enlarged the bounds of Gurjara but had begun to found an empire. Its emperors, imperial Gurjaras, as I have called them, had, during this period, shifted their capital from Bhillamala to Jalor, from Jalor to Ujjayini, from Ujjayini to Kanauj, then the metropolis of India.

Two successive invasions by the Rashtrakutas, one in A.D. 915 and the other in A.D. 940, broke up this Gurjara empire. Its political fabric went to pieces. Every feudatory asserted his independence, and the chiefs of small principalities in Gurjaradesa began a fresh struggle for supremacy.

In this confused state of affairs, Mularaja, of the Chaulukya dynasty, captured the southernmost part of Gurjaradesa, now in Mehsana, Sabarkantha and Banaskantha districts of modern Gujarat, and established himself at Anahilavada on the banks of the Sarasvati. His principality, in the beginning not very large, was known as Sarasvata-

mandala, and not as Gurjaradesa. The frontier of the Chaulukya kingdom during the reign of Siddharaja advanced northwards and the name of Gurjara-*bhumi* or Gujarat came to be applied to all territorial accretions to their kingdom. Its southern frontier, which originally rested on the northern bank of the Sarasvati, was later shifted to the northern bank of the Mahi and then to the northern bank of the Narmada. Later still, it included for some time the district of Thana, but ultimately receded to Damanganga. This territory, which the kings of Anahilavada ruled over, was called, and may be termed Gurjara-*bhumi,* or even Gujarat.

In the result, the name *Lata,* as originally applied to the peninsular Gujarat south of the Mahi, slowly disappeared from use ; and when Kumarapala died in A.D. 1174, the southern boundary of the Gurjara-*bhumi* was the Damanganga. When the armies of Ala ud-din Khilji captured Anahilavada in A.D. 1299, the kingdom had come to be known as Gujarat ; and later, the Sultans of Gujarat included in their Sultanate of Gujarat the districts of Thana as well as the two Khandesh districts. It was, therefore, from the Chaulukyas of Anahilavada that modern Gujarat received its name.

Even at present the term 'Gujarat' is used in two different senses. In one, it denotes the mainland between Mount Abu and the river Daman-ganga, distinguishing it from Kachchha or Saurashtra on the one side and Marwad and Malava on the other. In the second, wider sense it connotes the much larger linguistic zone in which the language known as modern Gujarati is spoken at the present time. The boundary of this Gujarati-speaking area touches Sirohi and Marwad in the north and includes Kachchha and Saurashtra as well as the districts of Thar and Parkar in Pakistan. The eastern limits of this region extend from the Aravalli hills along the eastern boundary enclosing the Bhil settlements, and run along the Vindhyas. With the sea in the west, linguistic Gujarat tapers down to a narrow strip which ends in the bilingual tracts of the Thana district and Greater Bombay. This area, in which Gujarati is spoken, may, therefore, be treated as, and termed, modern Gujarat.

India's Invaders and their Routes

By

SARDAR K. M. PANIKKAR

LIKE every other country in the world, India had been subjected to many invasions. Some of these were the results of large scale population movements, while others were the military action of ambitious generals. Of the latter, the most notable examples are the raid of the Macedonian Alexander into the Persian satrapy in the Punjab, of Timurlane and of Nadir Shah, all isolated but spectacular incidents, leaving no doubt confusion and chaos behind them, but without permanent effects on the country. The invasions which were the results of population movements stand in a different category. They change the nature of the population, introduce new factors into the civilization of the country, displace existing social groups —in short they are revolutionary in their character. Some of these movements which have a direct bearing on the growth of Indian life have now to be considered in terms of India's geography. The first movement of populations of which we have definite and sufficient evidence is that of the Aryans. The earlier movement of Alpine race into India across Baluchistan which is postulated by many scholars is too vague for us to draw any conclusion. Nor is it possible to speak with authority about the Polynesian movement which is said to have peopled South India. All that we can say is that there might have been such movements but we know very little about them. About the Aryans the position is different, because this movement produced an outstanding literary monument in the Rig Veda. The Rig Veda Samhita is looked upon by the Hindus mainly as a religious book to which they fondly trace the origins of their metaphysics and their philosophy. But to the historian and to the student of geography, it is a unique collection of documents, covering a period of many centuries, dealing with the geography, the history and the economics of the penetration of the Aryans into the Punjab from the Kabul Valley. When it ends they are in the Ganga-Yamuna Doab. The celebrated hymn to the Rivers (X. 6. 7.) in the Rig Veda sings thus :

> "Accept this my praise, Ganga, Yamuna, Saraswati,
>
> Shutudri, Parushni, Maruvriddha with Asikni,

And Vitasta, listen Ayikiya with
Sushoma."

Of the rivers to the East of the Doab, that is the Kuru-Panchala country, the Aryans have knowledge only of Sarayu and it is doubtful whether the Sarayu alluded to is the river which flows near Ayodhya. What is more interesting is that long before the end of the Vedic period the momentum of the population movement had already weakened. The Aryans in the Doab and those in the Punjab, perhaps stiffened by new comers, were at loggerheads. In the battle of Parushni celebrated in the 7th Mandala, Anuvaka II (vii 2.1) the dwellers on the Yamuna and Tritsus, under the leadership of Sudas, are said to have destroyed over sixty thousand of their enemies among whom were the followers of Turvasa, son of Yadu, and *Bheda*, the turbulent chief. Also we come across allusions to Aryan enemies, for example in VI-3.10, where it is said, "Thou, hero Indra, destroyed both classes of enemies, both Dasa and Arya adversaries."

With the battle of the Ten Kings, the Aryan invasion may be said to have come to an end. The earlier colonists in the Kuru-Panchala territory with the help of indigenous local rulers had fought and destroyed the attacking Aryans and finally put a stop to the invasions. It is notable that in this hymn, Indra, the great God, the Wielder of the Thunderbolt, the destroyer of the walled towns, is not on the side of the invaders but on the side of Sudas and his allies.

The battle of the Ten Kings is one of the greatest events in history, an event which indelibly stamped its influence on India and shaped the future course of Indian development. It may well be claimed to have laid the foundation of Indian and Hindu civilisation, for here it was that the synthesis of neo-Aryanism, which we describe as Hinduism, was laid. The Aryan racial strain became thinner and thinner, while the neo-Aryan civilisation spread to the Indo-Gangetic Valley. By the time it reached Bihar, it had practically ceased to exist. Even in the Indo-Gangetic Valley where neo-Aryanism or Hinduism became predominant, the population consisted mainly of indigenous tribes as is well established by the fact that even a thousand years afterwards it continued to be peopled by tribes which were only imperfectly Aryanised.

That neo-Aryanism or Hinduism, as we now call it, was the outcome of a synthesis between the pastoral Aryans and the indigenous people may be shown by instancing two well-known facts which form the basis of the new religion. The *Aitareya Brahmana* which is the most significant supplement to the Rig Veda was, it is recognised, the work of a man who was the son of an Aryan

Rishi by an indigenous woman—an offspring whom he refused to instruct in sacred knowledge. Even more significant is the fact that the arrangement of the Vedas into Samhitas was the work of Badarayana known as the black whose mother equally was an aboriginal. The inter-mixture of races at the level of the priests themselves had become a major fact, before the Vedic period had ended.

The neo-Aryans spread not only in the Gangetic Valley but also made their way slowly to the plains of Malwa and Gujarat, leaving the interior to the aboriginal races. But in Gujarat, though they were able to impose their culture, the Aryan racial strain was almost negligible as the recent head measurements by anthropologists and examination of kinship organisations by Mrs. Irawati Kharve have clearly demonstrated. For centuries neo-Aryanism did not reach the Deccan Plateau at all.

The distribution of the indigenous races even today in the uplands of South Bihar and in the eastern areas of Madhya Pradesh, and the persistence of the Bhils in the Aravalli and Vindhya ranges show that as a population movement the Aryan invasion ceased to have any momentum after it reached the Gangetic Valley. The gradual spread of Hinduism all over India and with it the Aryan speech should not blind us to the fact that even in North India, outside the Punjab, the Aryans contributed only a racial strain. In Gujarat and in Maharashtra the neo-Aryans were able to impose their language but in the Deccan and in the South, the Dravidian speech not only held its own but was able to drive out the Austric and other linguistic elements. The spread of Aryanism and Sanskrit to the South originally associated with Agastya's crossing of the Vindhyas, became an accomplished fact only in the first centuries of the Christian era, as may be seen from the earlier Paishachi tradition of the Satavahana Emperors of Pratisthan.

The Aryan invasion was the first known and the greatest of all invasions of India and we have seen that its racial effects were not very considerable outside the Punjab. The next invasion of which we have some knowledge was of the Achaemenian Kings of Persia. It merely annexed to the Persian Empire the trans-Beas areas of the Punjab and had little influence on even the Indo-Gangetic Plain, except in the realm of art and architecture. Alexander's raid was into the Indian satrapies of the Persian King and was insignificant in every way, except in the eyes of the Europeans who pretended to see in it an early version of an alleged European conquest of India.

The really significant movement of which we have any information after the eruption of the Aryans is that of the Yueh-Chi. This was a barbarian tribe who had their homes in the vacant

belt of Koarsu and Sinkiang in Chinese Turkestan and were driven from their homes by the Hun conqueror. They in turn drove the Sakas before them and in the first century B.C. the Sakas descended on India, through the Bolan Pass and occupied Sindh and from there it would be seen threatened Ujjain itself, as the Arabs tried to do at a later time. Their defeat and expulsion in 57 B.C. was according to Hindu tradition the achievement of Vikramaditya of Ujjain, who to commemorate this fact established the Vikram Samvat era. But though the Sakas were driven off, the Yueh-Chi who had settled down in the valleys of the Hindu Kush began to make their power felt on India. Under Kanishka, their empire extended to Mathura.

The Yueh-Chi had arrived in the Hindu Kush Valley as a result of the pressure from behind. But during their settlement in that area, the pressure relaxed and the Kushans as they now came to be called became a settled people. The empire of Kanishka was therefore a political phenomenon of an ephemeral character and not a population movement involving great and revolutionary changes.

The Hun invasion was of a different character. It was in fact an immense movement of population across the vacant spaces of the Eurasian Steppe. In its European movement, it overturned many established societies and contributed to the destruction of civilisation in Europe. But comparatively only a small section of this people reached the frontiers of India and though their pressure was continuous for over two centuries, they were finally defeated and driven out. Skanda Gupta who first withstood the onslaught of the barbarian hordes deserves a greater reputation in Indian history than has been accorded to him, for it was he who destroyed the vigour of the first attack and blunted the spearhead. When a hundred years later the Huns again entered the Punjab and laid it waste under Toramana and Mihiragula, the momentum of their great movement had died. The Hun invasion had become a mere incident.

The victory of Skanda Gupta over the Huns which he celebrated in the Bhitari inscription may in its results be compared to the failure of the Huns earlier to subdue the Chinese Empire. "After three hundred years of fighting," says McGovern in his *Early Empires of Central Asia*, "the Huns and their Turanian allies were driven off into the West, with the eventual result that the Huns and their successors were destined to destroy not the Chinese but the Roman Empire."

The great Turki Empire in the sixth century, which ruled over an empire extending from the Great Wall of China

to Iran did not penetrate into India. But their occupation of Afghanistan was of some consequence to Indian defence. Under two leaders of genius, Mukan and Tapo, the Turki tribes consolidated their rule and as other central Asian tribes before them entered the Afghan Valley in A.D. 640 forcing the Hindu Kush passes. The great Hindu Kingdom of Gandhara which was an advance post of India was destroyed by them. The Turki (Bhuddhist) rule collapsed temporarily and was succeeded by the Shahi (Hindu) Kingdom of Kabul which in turn was displaced by the Brahmana Kings of Ohind. When next the Turkis, now turned Moslem entered the Afghan stage, the Hindu monarchies of the area had become weak and disunited.

After the Huns, the next serious invasion, potentially the most dangerous from every point of view, was that of Mohommed Bin Kasim on Sindh under the orders of the Khalif of Baghdad in A.D. 712. This was the great period of Arab expansion when from the borders of India to the borders of France Arabs had overturned kingdoms, established dynasties and conquered and governed the most powerful empire of the time. This invasion by the greatest organised military power of the time has not received sufficient attention from historians. The general view, sedulously promulgated by Muslim chroniclers and following them the European historians, is that the Arab invasion of India through Sindh fizzled out for lack of support from Baghdad and the failure of initiative in Sindh. But what are the facts? After the battle of Rawar in A.D. 712, when Kasim defeated Dahar, the Hindu King of Sindh, the whole of the lower Indus Valley from Multan to the sea fell under the Arabs. With their base firmly established on the Indian soil, they attempted to penetrate into Rajasthan from the land side and from the sea side to occupy Gujarat, Kutch, Saurashtra, and Broach. If Junyad's expeditions had been successful, Western India would have become a part of the Arab Empire, but Chalukya rulers and the Pratihara Emperors of Gujarat and Rajasthan were able in continuous fight, to destroy Arab power and to contain its remnants to the Sindh deserts.

Leaving aside Mahmud of Ghazni's plundering raids, the conquest of the Gangetic Valley following the invasion of Mohammed Ghori by Kutubuddin starts a new chapter in Indian history. But the general idea that these were Islamic invasions, part of the great upsurge of Islam to conquer the world for the faith, is historically untrue. With the decline of the Khalifs of Baghdad the expanding force of Islam from the religious point of view, ceased. The Khiljis, the Tughlaks and the Lodis who conquered North India and established their rule in the Gangetic Valley were Central Asian Turks, who in the historic

process of their movement had become Muslims, very much in the same way as the Yueh-Chis or the Kushans, in their movement across the same area had become Buddhists. The affiliations of the Delhi Sultans were not towards Arabia, or to the West, but to Central Asia. In fact, after the first generation. they settled down in India as exclusively Indian rulers with no interest outside.

The fact that they were Muslims had however one outstanding significance. While their predecessors from Turkistan, whether Kushans, Sakas or Huns were assimilated into Indian society and accepted Hindu culture, the new people from Turkistan because of their exclusive religion and the rigidity of their beliefs maintained their communal separateness. It was impossible to assimilate them, since time could not eliminate the differences, as in the case of the earlier peoples.

It is however interesting to note and necessary to emphasise that the geography of their dispersal followed the same pattern as the geography of Aryan dispersal. Their racial and cultural influence was greatest in the Punjab. By the time they settled in the Gangetic Valley, the dynamism of invasion was exhausted and the movement became almost exclusively political, the Sultans of Delhi claiming to be Indian rulers of Hindustan. They extended their authority to Bengal leaving the tablelands well alone as the Aryans had done before them. Another branch spread out to the south-west, holding Malwa and occupying Gujarat. But these were political developments and not population movements for, after a short interval, we see the rulers of Malwa and the Sultans of Gujarat allying themselves with Hindu Kings. Finally, the power based on the Gangetic Valley, while able to carry out raids into the Deccan, was unable to conquer or hold peninsular India. The dispersal from the Gangetic Valley finds its term on the Vindhyas and the tide which had already lost its force breaks into billows against the mountain ranges of the Deccan.

The history of the Moghuls tells the same tale. This small backwash of the great population movement of the Mongols finally reaches India not as a world-shaking event as the conquests of Genghiz and his immediate successors were, but as a military adventure. But its geography is the same : from Farghana to Kabul, from Kabul to Agra and with Agra, the Gangetic Valley. Under Akbar the Empire is consolidated; Bengal is firmly held; a lightning campaign annexes Gujarat. The old areas of dispersal are in Moghul hands. Then begins the struggle. The armies of North India, with all the latest equipment available to a great power, open their campaigns against the Deccan. For over a hundred and ten years the might of the Moghul Empire

is pitted against the geography of India and when Aurangzib dies and the Empire is practically ruined, the Moghuls had not penetrated beyond Tungabhadra. Within twenty-five years, the Marathas are on the move towards Malwa. The greatest and most deliberately organised campaign to bring Deccan under the control of Delhi fails after an expenditure of men, treasure and effort to which Indian history shows no parallel.

Why is it that these great foreign invasions from the Aryans to the Moghuls spent themselves in the Gangetic Valley and were unable to touch the heart of India in the Deccan ? This is the major secret of Indian history. The great population movements which overran Europe as in the case of the Aryans and the Huns, destroyed and laid waste everything up to the Carpathians as in the case of the Mongols, established new home lands in Western Asia and held half Europe under force for 300 years as in the case of the Turks, exhausted themselves in the Punjab, spread out as a backwash in the Gangetic Valley, but failed to have any influence on the Deccan tablelands or on the south. The reason is to be found in the basic geographical factors. As Spykman, the noted American geographer, points out : "From Central Asia came the early invasions into the border zone, the eruptions of nomadic barbarians into Europe, Persia, India and China. Most persistent has been the pressure on Europe and China because *geography forces the flow of power into the East West channel.* To the north lie the Tundra waste and the polar sea. To the south stretches a zone of barren desert and the highest mountain barrier in the world (the Himalayas), in between an easy grass land belt provides an area of mobility. Along this broad way the ancient horsemen of the plains exerted pressure on Vienna and Peking." This barbarian horde can find an outlet only across the Khyber Pass into the valley of the Indus and even to reach the pass they have to leave the broad high way, cross the Hindu Kush and establish themselves in the valleys of Afghanistan, by which time, deprived of the continuous flow of population, the movement loses a great deal of its momentum. India gets only a thin stream, whether it be of Aryans, of Huns, the Turks and the Mongols, for the main stream passes along the broad grass lands.

The Hindu Kush is the outer area for the defence of the Indian sub-continent. But it is not an impassable range. There are three high altitude passes from Central Asia into the Kunduz and Shorbard Valleys of Afghanistan which invaders, throughout history, used to cross into Afghanistan. The Indus valley comes under threat once a military power is established in this area for there are routes from the Kabul

Valley into the Punjab which have been known from the beginning of history. The two most famous are of course the Khyber Pass and the Passes into the lower Swat Valley. The British have given a mystic significance to the Khyber Pass, possibly because of their own experiences in the unfortunate Afghan campaigns. But Khyber was not the route favoured by the invaders of the past. Baber for example moved up the Kuhar and debouched into the lower Swat Valley. Alexander also seems to have preferred this line of advance.

It will be seen that though the Afkham quadrilateral looks a massive defence fortress it became more or less a half-way house for invaders. The Aryans, the Kushans, the Huns, the Turks and the Moghuls used it in turn for this purpose. An anonymous geographer writing in the tenth century, whose work has been edited by Prof. Minorsky, states that the Afghan area had four approaches. The same geogra her affirmed that the gates of India were Bust, a site on the junction of the rivers Helmand and Arghandeb, a little to the west of Kandahar.

The other route into the Indian subcontinent, the Bolan Pass, though it seemed to have been used only once in history by the Sakas, is not without importance. From Seistan it is not difficult to approach. The reason why in the past this route was neglected was perhaps entry through it led an invading force into the deserts of Sindh and Rajasthan. The Sakas who under pressure from the Yueh-Chi entered India via the Bolan Pass, were unable to establish a firm foothold in India.

What has preserved Indian civilization in the past and saved it from being uprooted as the civilisations of the Nile and Tigris Valleys were, was her geographical position which lay out of the way of the main routes, protected by mountain barriers which only permitted a trickle of the great population currents to reach her ; once having reached the densely populated Gangetic Valley, these invaders without constant reinforcements from their homelands, got submerged in the local population and further, even when their momentum carried them forward, the Deccan *massif* operated as a barrier strong enough to prevent their penetration to the South. Thus even when the Gangetic Valley fell under the domination of foreign culture as it often did during the last two thousand years, Hindu civilisation was too firmly entrenched in the South to maintain the continuity and provide the inspiration for a general revival.

So far we have dealt with invasions across the land frontier. The invasion by the sea nomads to which India was subjected during the last 450 years of her history presents different features. In 1498, Vasco da Gama's armed fleet arrived in the Indian seas rounding the Cape of Good Hope and sailing across

to Calicut from the African coast. Within a short period of fifteen years his successors were able to establish a maritime empire which exercised steady and continuous pressure on the economy of India for centuries afterwards. The Portuguese closed all the sea routes to India and exercised a monopoly of Indian trade by the simple system of building bases round the Indian coast from where they patrolled the Indian seas and drove out all others who claimed the right to sail or trade. With naval stations in Malacca, Ceylon, Ormuz, and the African coast, and with a land base in Goa they exercised effective sovereignty over the Indian seas. But the Indian States of the time were too well organised and too powerful for the Portuguese to extend their influence on land.

But pressure from the sea has a relentlessness which the sporadic threats from the side of the land do not possess. Once the coasts of a country become open to pressure from the sea, they remain perpetually under threat, for though the particular power which exercised the pressure might itself be destroyed, the indivisibility of the sea enables any other power, however distant, to step into the vacant place. Thus it was that England which had eliminated her rivals and established the mastery of the seas, stepped into the seats of power which Albuquerque had erected. From the middle of the 18th century, Britain was able to exercise continuous pressure on India's coast line. She was able to build up bases of power at Surat, Bombay, Madras and Calcutta when the land-based power of the Moghuls broke down at the centre and as a result of the new maritime economy, financial power shifted to the coast, sea power was able to undertake a systematic conquest of India such as no land power had ever done.

The routes of this invasion were also very different. Their power being based on the sea, the English first expanded into the two great river valleys, the two foci of Indian civilisation, the Cauvery Valley in the South and the Gangetic Valley in the North. From Madras they extended their authority first in the Tamil areas, and along the deltaic portions of the Andhra Coast. From Calcutta, they moved up slowly bringing under control the Indo-Gangetic Valley without any major military campaign. In a great pincer movement from the South across the Mysore tablelands and from Bengal across Central India, the land-based power of the Marathas was crushed in a campaign which culminated in Assaye. Slowly, for the first time, the whole of India passed under foreign rule. The relentless pressure of the sea, capable of bringing continuous reinforcements over thousands of miles, and moving steadily forward from its bases on the coast brought within a period of one hundred years the entire territory of India under occupation.

These are certain aspects of this conquest which require to be emphasised. In the first place, the most notable fact is that during the entire period of conquest and occupation (from 1757 to 1947) the invader remained a foreign power, the source of his authority and power remaining in a far off land. This is very different from the position of land powers, who whether Khiljis, Tuglakhs or Moghuls became Indians in the first generation with the sources of their authority and power exclusively in India.

Secondly, the reinforcements from Europe were continuous and unending. From the time of the first fleet of Vasco da Gama there was an uninterrupted flow of power from the European ports to India, which continued even during the period of British occupation. As we noticed the position was totally different in the case of land powers, which by this very fact were forced to become national.

Thirdly, all parts of India were equally under foreign rule though the form varied in the case of territories which were under the suzerainty of the Crown. While the bases of British strength continued to be the sea ports and the coastal areas, the weight of Britain's military strength was concentrated in the Punjab and the North West Frontier so that both continental and peninsular India were equally under control. The land powers based as they were on Delhi and the Gangetic Valley were never able to do this, with the result that except when the Centre was exceptionally strong under an able ruler, the periphery was but weakly held. The British had in fact no periphery, as the coastal and Deccan areas which are the normal periphery of a land power constituted their bases and their military strength was concentrated on the North West Frontier.

Fourthly, their administration also continued to be mainly foreign with the superior personnel recruited from abroad and maintained, at least after the great Rebellion of 1857 in a constant stage of preparedness.

Finally, with the Government directed from a distant land and carried on by a predominantly foreign administrative machinery which had its origin in trade and economic exploitation, India became a colony, that is a territory governed in the interests of the metropolitan power. Her economic life, her trade and commerce, and the exportation of her natural resources were controlled by the conquering power. Invasions from land never had these results and could not in the nature of things lead to such developments.

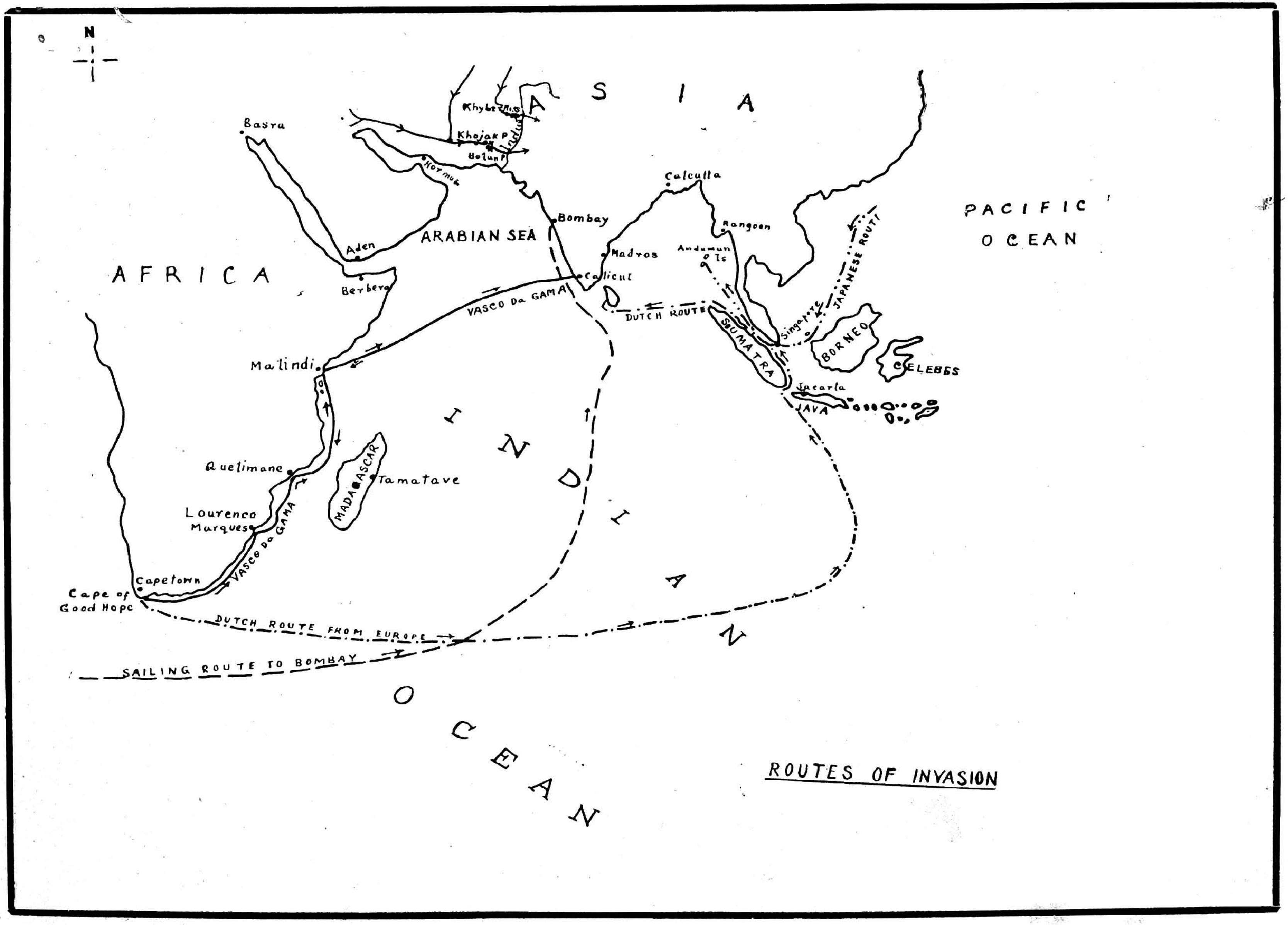
In short, the British conquest of India was the first real foreign conquest of the country. It was the first time in India's long history that she was ruled from outside her own territory. Small portions of India in the north-west had in the past been sometimes ruled as portions of a large empire. The Indus

Valley was thus a part of the Empire of Persia. Portions of the Punjab had been annexed by the Rulers of Kabul at different times, for example, in the time of Ahmed Shah Durrani and Zaman Shah. But neither the Gangetic Valley nor the rest of India had ever been ruled from an outside capital by monarchs whose interests were external to India.

Only the sea power was able to do this, for the indivisibility of sea enables any power which can establish undisputed mastery of the oceans to exert her power anywhere in the world and by long distance control rule over areas where land armies cannot easily reach.

The short-lived Japanese invasion of the Indian waters came from the eastern route, through the Straits of Malacca. Japan is situated in the Pacific many thousand miles away, but once the control of the sea passed to her through the conquest of Singapore, the Indian Ocean lay at her mercy. That control which enabled her to send her ships to the Bay of Bengal was challenged not in the Indian Ocean but in far off Guadalcanal and the possibility of a landing in South India was thus averted. Japan's control of the sea was only a limited one, but in view of India's geographical position it was sufficient to enable her to land troops anywhere and create a base, if her power had not been challenged elsewhere.

We may briefly consider in this connection how air power has modified the situation as we have analysed it : the practical invulnerability of the Indian sub-continent from the land side, and its dangerous vulnerability from the side of the sea. To an invader from across the land frontier a superior air force will give additional strength, ground support, destruction of communications in the interior, dislocation of economic life through bombing, etc. But a conquest of India would be possible only through sustained military effort across long distances through difficult passes and under trying climatic conditions. The Himalayas with their dreary uplands, the Hindu Kush and its ranges will still remain major problems. If India has also an effective air force capable of continued defensive operations, the danger from the land side is greatly minimised as the routes of invasion are limited and capable of active defence. The position is altogether different in the case of pressure from the side of the sea. With adequate air cover, an invading force could select its own place of landing, can be continuously reinforced and hold and enlarge its base. The physical features of the Indian Ocean do not give island cover to the coast to enable serious interception operations at sea. Even if it did, the American campaign in the Pacific from the Guadalcanal to the very shores of Japan, to Okhinawa, would demonstrate that overwhelming sea power has an island or a peninsula at its mercy if not for conquest at least for effective attack. The coastal waters of every country belong in effect to the state that has control of the seas, which involves also air power.



ROUTES OF INVASION

Peaceful Co-existence

By

SHRI K. SANTHANAM

Lt.-Governor, Vindhya Pradesh

FACED with a cold war between the American and Russian blocks, the statesmen of the world are naturally preoccupied with the immediate problem of preventing its sudden deterioration into a shooting war. There can be no doubt that the leaders of the two blocks, namely, Eisenhower and Churchill on one side and Malenkov and Mao Tse-Tung on the other, are as anxious to avoid war as India's Prime Minister Nehru. The bitter experience of the Second World War with the added prospect of atomic bombs and weapons are sufficient to deter any positive desire to provoke war. But wars result not only from aggression but also from the fear of aggression by another. The leaders of the so-called democratic block feel that their countries can be safe from communist aggression only if they are militarily strong enough to resist and defeat such aggression, if it comes to a shooting war. They naturally point to the inevitable result of dictatorship combined with military power. Hitler remains for them the symbol of such combination; and they are not willing to admit that communist dictatorship will behave differently if it has overwhelming military power.

In the same way, Malenkov and Mao Tse-Tung feel that unless they are strong enough to face the combined might of the American block, the communist regimes of their block will not be safe. They can point to the attitude of Britain towards Soviet Russia after the First World War and of U.S.A. towards Red China after the second.

India's Prime Minister contends that the race for equality and superiority in military power must again end in a third world war. This is almost a self-evident proposition. Still, viewing objectively, it is difficult to refute either the American or the Russian argument until both the blocks are prepared to subject their disputes and armaments to a common body which has effective authority and power to control them.

The United Nations Assembly and the Security Council can become such an authority provided the veto power is modified and an international force is

established. But not one of the great powers is prepared for such a drastic change in the constitution of the United Nations. Therefore, all attempts at finding an effective solution for the end of the cold war tend to end in deadlocks, both sides manoeuvring for tactical and propagandist advantages by professing peace and piling up armaments.

So we are driven to the further question why the great nations, genuinely anxious for peace, are unable to come to an agreement on the methods of ensuring it. Obviously, it is due to mutual distrust. This distrust again is the result of conflicting ideologies. Unless the nature of this conflict is carefully understood and measures are taken to eliminate those aspects which are mutually incompatible, the cold war will continue in some form or other.

The present struggle is not a straight conflict between democracy and dictatorship or capitalism and communism. If capitalism implied democracy and *vice versa,* and if on the other hand communism implied dictatorship and *vice versa,* the prospect for the world would be bleak indeed. The mental outlooks and emotional experiences of the people on either side would be so divergent that it would be extremely difficult, if not impossible, to live together as good neighbours.

A careful analysis will, however, show that it is due to historical accidents that capitalism and democracy came to be associated, and, as an inevitable reaction to this association, communism became wedded to the idea of proletarian dictatorship. Assuming that the essence of capitalism is the ownership of the instruments of production by private individuals or groups, not responsible to the authority of the community as a whole, it is far more logical to hold that capitalism is inconsistent with democracy, than that it is complementary to it. Without going to extremes, it is incontestable that capitalism gives a twist to democracy which, while varying in its effects according to the circumstances, does amount to a great detraction from the moral and ideological inspirations which ought to flow from the conception of true democracy. It may be that wide differences of wealth may not matter among a people, who have been able to achieve a high minimum standard and where labour is as well-organised as capital. But, even in such a community, this arrangement of economic forces tends to obstruct the operation of the true spirit of democracy, namely, the prevalence of public good over sectional interests, persuasion as opposed to coercion and real equality of opportunity to every individual. It is rather late in the day to contend that natural economic forces will somehow bring about public good. Economic forces are far from natural, and conscious regulation is as necessary in this field as in any other field of human

affairs. Concentration of wealth amounts to concentration of power capable of being used for coercion, and confers special and often underserved opportunities on the favoured few whose relations manage or operate such concentrations.

It is, therefore, a matter of great importance that many countries have begun to make a sharp distinction between capitalism and democracy. Some of the oldest democracies, including the British, are increasingly turning towards socialism in economics, while clinging to democracy in politics.

When we turn to the ideology of communism, we find an even more glaring contradiction. The objective is an organisation of society where no man will be able to exploit another and the resources and energies of nature, including the innate abilities of man, are considered and dealt with as a common inheritance of the community. Any kind of political dictatorship amounts to the most grievous exploitation by a small group of the rest of the community. Hence communist thinkers and propagandists are forced to claim that proletarian dictatorship is a transitional stage and all compulsion and bureaucracy will disappear at the end. Unfortunately, the transition appears to be so prolonged as to generate forces capable of making it perpetual. The party dictatorship, as trustee for the welfare of the people, tends to become a vested right which cannot be abolished except through a new and bloody revolution. It seems to be fairly clear that whatever initial impetus it may derive from it, real socialism cannot flourish under a prolonged regime of dictatorship. A democratic political system seems to be as essential for the establishment of a socialist economic system as the evolution of socialist economics is necessary for the prevalence of true democracy.

Thus a simultaneous movement towards socialism in the capitalist countries and towards democracy in the communist countries seems to be the only lasting foundation for a peaceful co-existence of all nations. The actual forms and degrees may vary widely, but the fact that such movements towards a common human idea are taking place will be a powerful and increasing factor in lessening tension and distrust.

This does not mean that temporary expedients should not be sought to tide over acute conflicts. But it is futile to pretend that it will always be possible to discover this expedient. It is only through a continuous approach towards a socialist democracy or democratic socialism that there can be produced an increasing readiness to set up an effective world government capable of enforcing peace.

Applying this argument to India, her capacity to promote international peace

and the peaceful co-existence of all nations will depend upon her ability to cling tenaciously to democracy, and at the same time move steadily and fearlessly towards a socialist reconstruction of her economic life. Fortunately, the fact that she achieved her freedom peacefully and used it swiftly and skilfully to evolve and implement a democratic constitution has put her in a strong position to hold fast to democracy ; and her immense population and its distressingly low standard of life make it almost imperative for her to move towards a socialist economy.

It will not do to hold these ideals of democracy and socialism with our intellect only. They have to become national ideals to which we are devoted through deep emotion as well as profound conviction. It should not be imagined that it will be easy to be loyal to these twin-ideals, simultaneously. Occasions are bound to rise when large sections of people may feel that they need not worry about political shortcuts to economic improvement. It is also possible that concentration on the mere operation of the political machinery of democracy may blind us to the fact that there is a limit to the patience of the people.

It is to be earnestly hoped that in the evolution of the Second Five Year Plan, adequate care will be taken to impress it upon the people that the Welfare State which is the objective of the plan is merely the transitional phase of the socialist democratic ideal towards which all States should move till they are united in a world federation.

Social Service

By

SRIMATI LILAVATI MUNSHI

BEFORE Independence in our country social activities were mostly supported or run by private agencies. There were three types of charities—religious, educational and social welfare charities. The largest number of charities are religious charities: for instance, running and supporting temples, churches or mosques, dharmashalas or Yatimkhanas, building tanks and wells, running Sanskrit Patshalas and Sadavrat, i.e., giving free food to needy Sadhus and Faqirs, are more or less religious charities. The motive underlying these charities is to obtain religious merit. Even now these charities are supported by a large number of people though not to the same extent as in the past.

The educational charities are largely supported with a motive either to earn a good name from the public or to come to the notice of the Government. Most of these charities are named after the donors. Establishing schools, colleges, universities, libraries and hostels or giving scholarships can come under this class. In a majority of cases unless the donor's name is given to that particular institution, the money is not forthcoming. The same is the case with charities connected with social welfare, establishing or running hospitals or establishing different types of Homes for boys, and girls, men, women and the mentally deficient can come under this heading. These charities are more or less given with the same motive as mentioned under the educational charities.

But even if there is a motive, it is an excusable one. Man wants appreciation from his fellow-beings and if such appreciation is earned by supporting a good cause, there is nothing wrong in it.

Sometimes charities are given in memory of the dead and dear ones too.

As stated in the beginning, formerly most of the charities were private charities. But unfortunately they are now drying up and people are looking to the State for everything. They feel that ours being a Welfare State should provide all the needs of the society. The following are the reasons for the drying up of private charities :

(i) The personal needs of the people are growing as the standard of life is

rising and so they have less money to spare for the welfare of others.

(ii) The taxation increase and the Zamindari abolition do not allow accumulation of wealth some of which was diverted for charitable causes.

The need for the social welfare charities is increasing due to the following reasons :

Formerly there was a joint family system and therefore, earning members of the family looked after the non-earning members as well as the young and the disabled belonging to the family and so there was less need for running institutions for such persons. But now families are getting divided and nobody wants to be bothered by poor relations, even if it be a father, mother, or brother's widow or children.

The notion about one's obligation to other members of the family is entirely changed. Formerly people worked in order to support the whole family. Now one wants to work only for oneself, one's wife and children. This is a western notion which is taking root in our society too. We have to recognise that fact.

But unlike many other countries the idea of private charities is not entirely gone from the people's mind in India. Still many private and Government charities are running side by side. The instinct of giving *dan* is still prevalent at least among the older members of the society. In countries like America, private charities do exist in the shape of big foundations and community chests whereas in some other countries like Russia, I am told, there is no scope for private charities because the State itself looks after every citizen, and every citizen is dependent on the State for everything. In our country too, the State is increasingly taking more and more responsibilities and trying to meet the needs of the people. We are shaping ourselves as a social welfare state. Our aim is to relieve misery, pain, difficulties and help people to get along and go forward in every possible way. Although this is a laudable aim, the State is not yet in a position to reach every individual because the resources and the machinery of the State in many directions are yet to be built up.

The dependence upon the State for everything makes ordinary people indifferent to the suffering and misery of their fellow-beings. There are defects in private agencies too. Most of the private welfare agencies invariably are short of money and, all the time, many of them have to run after the Government in search of grants or coax moneyed people to make some *dan*. Besides, some of the charities are mis-managed and go into bad hands losing the confidence of the public.

Vinobha Bhave has shown a way of doing social welfare work by organizing Bhoodan, Sampatidan and Kupdan. That gives us a good idea why it should be restricted only to a few people who can give for the above causes. Supposing each member of society pays at least Re. 1/- per year or gives some grain or a few yards of cloth; supposing every well-to-do woman buys one saree less and gives away that amount to charity; supposing every cinema-goer sees one show less and gives the money worth one cinema ticket for a good cause; supposing every man or woman saves money by buying one item of luxury less; supposing every school-going child sets aside one pice per month for his poor fellow students; supposing every pilgrim who spends money for earning merit in the other life gives voluntarily one rupee for a good cause, I am sure, every type of social welfare could be achieved in no time.

A successful social worker who wants to succeed should seek and gain the sympathy of religious heads. If they are with you, your welfare activities will never stop. Look at the Christian charities. So many charities are centred round the church. Look at the Hindu and Muslim charities. So many of them are centred round temples and mosques. Religions always encourage the noble instinct in men to give and help others. Nobody should aim to make people religionless. If we take away the religion from people's life, we take away that noble instinct too.

Poem

" Where each is each
And both are one."

—Temple inscription on the image of Shiva-Parvati.

FOR the little plot or our love,
it may not always be yours
to serpent-charm this universe
into sculptured cadence;
bring garnered her divided shrines
for this plot of our love—

You, with your arm outstretched,
head on beloved head,
may not permeate,
may not always creeper-eager
serene-entwine
this swooning figure for ever.

Such choice may not be mine.
Not for me the timeless
caress, myriad image carven
of man and woman
pagan-one in stone;
petrifaction more than human—

Not for me
stilled ecstasy, chilled beauty
uncursed to all eternity:
A vision to belie,
deny the lie
of all lovely futility.

O poet,
not for me the flight
from mortality ;
not for me
art-isolated to alight
in the suburbs of delight.

Enough for me
stray strange encounters on alien rivers;
candles afloat
in circles perilous diverse ;
eyes that pass
luminous, alone.

A glimpse will do
for me—for you—.
for eyes that pass,
fill and expand
until they rend
the domed loneliness of the heart.

—BHARATI SARABHAI

Spiritual Psychology of the Practical Methodology of Hindu Realisation

By

SWAMI SIVANANDA

HINDUISM has had praise in plenty and disparagement in plenty, too. There are those who praise its wisdom, and there are quite as many, too, who would regard Hinduism as a mass of out-dated superstition. A common charge is that the Hindu has neglected this grand universe of countless things visible before us. The true Hindu does not seem to regret that it is so. Assured that 'the invisible is the real', his scientific curiosity and thirst for knowledge (he has his full measure of this) is not diverted towards the realm of visible things. Instead of wasting his precious life and faculties in research into things which he is convinced are absolutely transitory, evanescent; he has brought to bear all his wisdom, his keen observation, his powerful logic, deep research and searching analysis and scientific calculation on his all-out attempt to pierce beyond the veil of passing appearances, and to come face to face with the Truth, the Eternal Fact. Such labours of our ancient stalwarts resulted in the evolution of the marvellous system of *Yoga*[1] for realising the Truth. The *Yoga Sadhanas,* the practical methodology for the great attainment, is supramental psychology, spiritual psychology.

To get an insight into this spiritual psychology, it is necessary to know the basic conception of Indian Philosophy. The very core and essence of it all has been presented in a nutshell by the greatest of philosophers, Sri Sankara, in the couplet, "Shlokaardhena pravakshyami yaduktam granthakotibhih; Brahma Satyam jagan mithya jeevo Brahmaiva na parah." "The Transcendent Being alone is real, phenomena are false, the (apparently separate) individual self is the Transcendent alone, and none other." Whence this feeling of being something different from *that* which is one Transcendent Being? Whence this limited individuality with its distant separatist consciousness? This indeed is Maya. This sense of human individuality obstructs the experience of Truth. This *Ahamkara*[2] or ego-sense

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1. The art of contacting Reality; also the actual contact or realisation itself.

2. Self - consciousness; means also pride, vanity, etc.; principle of individuality.

is the outcome of nescience, and is the root cause of all bondage, the source of this deluded perception of passing phenomena, and the chief bar to the experience of the inner Reality.

The precious treasure of the Brahmic Bliss is closely guarded by the powerful deadly serpent of egoism. To obtain the treasure of transcendent bliss, the aspirant has to kill this ego-serpent first.

Methods had to be evolved to annihilate this arch-enemy of Self-realisation. But this ego-principle is too abstract, subtle and elusive and pervasive to be got at easily. This set the Hindu mind thinking, probing, searching, investigating the different aspects of man, the intellectual, the mental, the emotional, the physical; the play of the ego in each of the planes was studied, classified and tabulated.

This done, they formulated effective methods, direct as well as indirect, for dealing with each one of all these numerous ego-aspects in the individual, which were so many formidable hurdles and barriers in the path of Jiva's self-perfection.

On the intellect plane the ego-barrier expressed as the Buddhi, is based on a fundamental error or wrong identification called *Adhyasa.*[1] By a careful observation of the typical 'man-in-delusion', the Hindu genius discovered that these *Adhyasas* had so insidiously woven themselves into the man's consciousness that they had got themselves established as a fundamental part of the normal awareness of the being. They commenced right from the moment of birth; and the individual grew up into this self-hypnotism. Powerful, persistent 'counter-hypnotism', if this term may be used, could alone effectively de-hypnotise the individual of his deluded identification, and clear up the way for manifestation of his true consciousness. To this end, he was made to start the *sadhana* with a regular systematic, continuous reception of the counter-ideas that were to serve as the vanguard to the forces that were to be got ready to storm and to break up the bastion of the delusive *Adhyasa.* This continuous reception thus formed the first anga[2] of Jnana Yoga Sadhana[3], namely, Sravana.[4] Day after day, the seeker was made to sit by his preceptor and constantly hear such declarations as "Thou are not this body; thou are not this mind; thou art neither the sleeping, waking nor the slumbering self; thou art That which continues even during deep sleep and wakes up at dawn; thou art the innermost consciousness." The prescription or this constant Sravana as the first step in *Jnana Yoga Sadhana* was

1. Superimposition of one thing or property on another.

2. Limb or Part.

3. Spiritual technique adopted by the Yoga of Wisdom or the Philosophical method of approach to Reality.

4. Hearing the nature of Truth from a Preceptor.

based upon the sound psychology behind the principle of auto-suggestion. The next stage is based upon the sound psychological principle, "as a man thinketh, so he becometh." "Mana eva manushyaanaam karanam bandhamokshayoh," declared the ancient sage. "What the mind is, that man is; this is the eternal secret." (Panchadahi 11-13). Thus we have *Manana*[1] constant reflection over and over again upon the truths continuously being heard during *Sravana*. Now the de-hypnotisation is well under way. Through constant reception, counter-ideas begin to make themselves felt; and *Adhayasa* begins to weaken. The aspirant begins now to feel gradually that he is something distinct from the body, the mind, the feelings, etc. He begins to tell himself "Mano bhuddhiahamkara-chittaani na tham." To keep up this thought current well sustained, the seeker is given an Upa-Sadhana, i.e., an auxiliary or a complementary practice (still another tribute to the masterly psychology of the ancient Hindu genius) of *Swadhyaya* or daily compulsory reading of Vedantic scriptures. When this work has progressed, the seeker arrives at *Nidhidhyasana*[2], the ultimate stage in *Jnana sadhana,* which means deep and intense meditation upon a single truth. Nididhyasana was based upon the full knowledge of the mighty power of a concentrated mind. The continuous and intense holding on to a single thought to the exclusion of all else resulted in the crystallisation of the thought into actual fact. The ancients had reduced it to a law to which they gave the name *Bramarkeeta-Nyaya*[3]. For this *sadhana* they picked out a handful of terse and pithy formulae from the Upanishads, the *Mahavakyas*[4] to be intensely meditated upon. These *sadhanas* based upon the soundest psychological knowledge have proved to be effective for bestowing Self-knowledge and Cosmic Consciousness on the practitioner.

In outlining this process, the ancients had with rare insight recognised that man's ego was being continuously stimulated and excited into expression by innumerable factors. To inhibit these countless limiting factors or *Upadhis* a series of auxiliary disciplines was prescribed for the seeker. The seeker should give up all sensuality (Vairagya), control his senses (Dama), control his mind (Sama), give up gross physical comforts (Titiksha), ignore wealth, and live a simple hard life in humble submission to the preceptor before whom he had to bow down his ego. Despite this, old *Adhyasas* may crop up through the force of habit; and to deal with them summarily the Hindu genius,

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1. Reflection on what is heard from the Preceptor by way of 'Sravana'.

2. Profound meditation following Manana.

3. The analogy of the insect becoming the wasp by contemplation on the wasp.

4. Sentences declaring the nature of Ultimate Truth. These are accepted to be mainly four in number.

DR. RAJAH SIR ANNAMALAI CHETTIAR OF CHETTINAD AND RANI SAHEBA OF CHETTINAD

devised the method of *Neti-Neti-Sadhana*[1]. These *Upa-sadhanas* effectively safeguard the progress of the main-stream through its stages of *sravana, manana, nididhyasana,* leading from Adhyasa to *Swarupa-jnana*[2].

Deep research into the modes that ego-principle takes in man's emotional part revealed the whole vista of the never-ceasing succession of manifestation of 'mamata' working havoc through the power of moha. The most effective method of controlling the attachments and affections, of disciplining the sentiments and emotions and diverting and canalizing them towards a supra-mundane ideal is the *Bhakti Yoga*[3]. It is the *Prema Marga*[4] of the *Vaishnavites*[5] the path of mystical love and ecstasy of the *Sufis,* of the western mystics and of the lovers of God wherever they may be.

In *Bhakti Yoga* we find formulated the admirable technique for gradually transferring this emotional adhesion from an outward physical object to an inward spiritual ideal. To this end, for an effective concentration of the emotional flow, proper and satisfactory focus is provided in the institution of the *Ishta Devata*[6]. It is the tutelary deity or one's favourite chosen ideal. To ensure a full and perfect switch-over and concentralisation of your emotional content, the factor of *Nishta*[1] was insisted upon as one of the indispensable desiderata in *Bhakti Yoga.* Nishta is *a sine qua non. Bhakti Yoga* thus envisages a well-conceived process of the diversion and transference of the love of man from the physical to the spiritual, from the outward to the inward, from the mundane to the supra-mundane. It may be tersely summarised in the two terms of "detach" and "attach". It is the detaching of the emotional adherence from earthly objects and attaching the same to the spiritual personality of the *Ishta.* This is to be neither abrupt nor in any way unnatural and forced, but through a rationally designed method where the emotional structure of the individual is not injured or shocked by any sudden breakaway from its habitual emotional mode, but rather on the contrary, the habitual emotion-pattern of the being is itself made use of as the special medium and the means of an extension of the emotional field into a hitherto untouched inward realm. The more you progress into this inward realm of love, the more complete does your detachment to the evanescent, perishable physical love object become until it reaches the state of a total severance of this gross attachment, and the all-

1. The technique of negativing the factors causing objectivity of consciousness.

2. Realisation of the essential nature of the self.

3. The Yoga of devotion to or love of God.

4. The path of pure love or affection.

5. Those who regard Lord Vishnu as the Supreme.

6. The Deity one adores best.

1. Steadfastness in and unbroken practice of a particular technique of Sadhana.

consuming, whole-soul, passionate adoration of pure *prema* or intense love, self-forgetting and self-dedicative in its nature, to the Divine Ideal or the *Ishta.* The emotional being is thus purified and sublimated, spiritualised and advanced, culminating in the supervention of the highest super-consciousness. To initiate, nurture and perfect this transformation and guide it through its gradual development from the earliest external stages to its later inward fruition, there is prescribed the practice of the nine-fold mode of devotional sadhana such as sravana, kirtana, japa, smarana.

But, in the case of by far the vast majority of mankind too deeply immersed and too inextricably enmeshed in the purely physical and sensual life, a practical course of vigorous "personality-overhaul" was outlined. This is *Karma Yoga*[1], the path of selfless, humble, self-abnegating, motiveless service of all beings. This is active disciplined work where the individual is trained to set aside self and put service before self. He starts to do the most menial manual work without the least repugnance or unwillingness. He is taught work as worship; he is to serve all ; to behold the Lord in all ; to serve them with the feeling that he is worshipping the Lord and through such service to give up selfishness. In this way the gross egoism immersed in *tamas* and filled with unnatural *abhimana,* pride, arrogance, selfishness, greed, shame, fear and superiority is put into the furnace of *karma yoga sadhana* and it emerges as a purified refined principle full of humility, sweetness, selflessness, compassion and spirit of worshipful service, and becomes fit for taking up other higher modes of Yoga for total perfection.

Karma yoga is generally regarded as owing its genesis to the Gospel of the Gita as expounded to Arjuna by Bhagavan Sri Krishna. It is acknowledged that the gospel of selfless, unattached dynamism as found in certain parts of the Bhagavat Gita supplies the fundamentals upon which the system of nishkama karma yoga[2] in the form that we find it today has been built up. There was a vital need for a doctrine of vigorous activism, having for its basis utter selflessness, calm detachment and a total absence of personal passion and desire. The Gita has supplied such a doctrine.

The knowledge of the operation of the three *gunas*[3] in the individual nature is something unique and distinctive to the spiritual psychology known to the Hindu sages. By their researches they had found out that these *gunas* had

1. The quality of darkness and inertia.

2. Yoga of the performance of action or duty without attachment.

3. Primordial properties of 'objective experience' Nature or phenomenality.

to be transcended one after another in their order of progression. *Tamoguna* did not easily allow of conversion and transformation directly into the pure *sattwaguna*. It had necessarily to be first converted from the gross *tamas* into active *rajas*. From *rajas* it could be later transformed into the purity of *sattwa*.

The *karma yogin* is trained to batter down the citadel of *abhimana;* thus *karma yoga* constitutes a masterly system of self-purification and preliminary preparation which lays the sure foundation for all *yoga* and spiritual life. The ancient seers well knew that without purification of the heart no divine experience is ever possible.

The karma yogin is trained to think and feel that he does nothing but he is merely an instrument in the hands of the Divine. In humility he worships the Divine Spirit enshrined in all beings as the Antaryamin, through his selfless, motiveless, loving services.

Karma yoga, is a well-conceived, psycho-physical, all-out, direct attack upon a wide front against the entire series of soul-constricting and limiting *adhyasas* (psycho-physical identifications) present and binding down the individual through his contact and association with the innumerable upadhis (psycho-physical adjuncts) that constitute the world around him. In the arsenal supplying this attack the most prominent items of the 'sinews of war' are, *nishkama karma*[1], *abhimana tyaga*[2], *akarta-abhokta-nimitta-bhava*[3], *raga-dwesha rahita-karma*[4], *anasakti*[5], *karma-phala tyaga*[6], *puja-bhava*[7], *bhagavat-arpana*[8].

The fourth technique that was perfected is the *Raja Yoga*[9], completely and lucidly expounded by Maharshi Patanjali in his *Yoga Sutras*. *Raja Yoga* is at once a most scientific and direct and summary "root-technique." It may be compared to attacking the lion in his very den or drying up the river at its very source. We have already seen that the ego-consciousness has its play through the medium of the mind. If the very mind-movement itself is totally arrested, this ought to naturally bring about a cessation to the play of *aham-kara*. Hence they argued, that the initial mind wave or *vritti*[10] must be effectively stifled and annihilated. Thus we have as the first Sutra: "*Yogaschitta-vritti-nirodhah.*"[11]

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1. The quality of activity and distraction.

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1. Selfless action or duty.
2. Renunciation of egoism.
3. The feeling of non-doership non-enjoyership and being an instrument merely.
4. Action free from attachment and hatred.
5. Non-attachment.
6. Renunciation of the fruit of action.
7. Feeling of worship.
8. Offering to God.
9. Yoga of the will.
10. A modification of the mind.
11. Yoga is the inhibition of the modifications of the mind-stuff.

But the above process was indeed an extremely subtle one. It was purely an inner process carried on within the realm of the mind. Careful preparation was necessary before the individual could become fit to take up this process of *vritti-nirodha*. Herein again they have displayed their deep knowledge of the nature and the behaviour of the mind and its relation and connection with the other aspects of man's being. They knew of the existence of the three-fold factors of *mala*,[1] *vikshepa*,[2] and *avarana*[3] with the consciousness of the human monad. Before one could essay to remove the *avarana* he is to first overcome *mala* and *vikshepa*. The gross *tamoguna* and *rajoguna* supply, as it were, the stuff for the fabric of Mala (psycho-vital-impurity) in the structure of man's personality. The first four *angas* of Patanjali's *Ashtanga Yoga*[4] were therefore directed at the total elimination of *tamoguna* and *rajoguna* from the individual *prakriti*. This effectively achieved the removal of *mala* and *vikshepa*. Observaing that *tamoguna* tyrannised the personality in the form of various impure vicious tendencies, gross desires and disbeliefs, the first two steps in Raja Yoga, *yama*[5] and *niyama*,[6] were formed to counter this deficiency by the cultivation of the sublime virtues of truth, compassion, purity, non-stealing, desirelessness and the like, together with the active observance of external and internal cleanliness, contentment and cheerfulness in all matters, austerity, daily scripture-study and worship.

1. Goss impurity
2. Tossing or distraction of mind
3. Veil of ignorance
4. Another name for Raja Yoga because of its eight limbs or stages
5. Self-restraint
6. Disciplinary observance

Next, based upon the knowledge of the close inter-relation between the mysterious *prana*[1] and the mental fluctuations (vikshepa), they formulated the third and the fourth angas of Raja Yoga, the steady *asana*[2] and the *rhythmic pranayama*[3]. The maintenance of a steady, unshaken posture for a prolonged period of time was prescribed to achieve the marvellous result of controlling and toning down the vibratory tempo of the body cells from the tamasic and rajasic to a state of pure and harmonious sattwa. With *asana-jaya*[4] tamoguna is overcome, Rajoguna is controlled and sattwa supervenes in the system of the practicant. His whole nature is comparatively refined. The ancients knew that mind and *prana* were the obverse and reverse of the self-same coin and were inter-connected. By the discipline of the one you could discipline the other. Upon this psychological fact was conceived the fourth part of the Raja Yoga sadhana, i.e., pranayama, the training and discipline of the

1. Vital energy
2. Steady posture of the body
3. Regulation of Prana in the body
4. Mastery over a particular bodily posture

mysterious vital force, *prana,* through a system of breath control. This went a long way in reducing the *vikshepa* or the mind oscillation. These four steps are therefore the preparation leading up to the actual Yoga of "Vritti-Nirodha,"[1] whereby you give battle to the mind in its own element. The higher yogic processes of *Pratyahara,*[2] *Dharana*[3] and *Dhyana*[4] comprising the fifth, sixth and the seventh stages in Raja Yoga, constitute a triple yet unitary process, a sort of three-in-one *Sadhana* by which the Yogi rings the death-knell to all vrittis or mind movements. Mano-Nasa[5] or Mano-Laya[6] is the aim of the Yogi, by which he cuts the very ground from under *Ahamkara.* Devoid of support or stay, the ego-consciousness has nothing to stand upon, and it meets its extinction. The extinction of the mind is a terrible prospect to the modern man who fears it as leading to the loss of personality. But this prospect did not worry the ancient Yogic scientist who was assured that the transitory personality enabled by the mind (which was itself perishable) was a false and illusory personality and that its extinction would give rise to the awaking of the true and glorious spiritual personality of the being, with its exalted consciousness of Immortality and Supreme Plenitude. With the annihilation of the mind, there is the dawn of supra-mental, super-consciousness to which hitherto the mind, the ego, constituted the sole bar.

The originators of the science and technique of Yoga formulated the four broad methods of *Jnana Marga, Raja Yoga, Bakti Marga* and *Karma Yoga* as psychological-cum-spiritual processes for freeing the jiva from the bonds of *adhyasa, chitta-vritti, mamata* and *abhimana,* all of which constitute different modes or variants of the root principle of nescience manifest as the individualistic ego-consciousness. In doing this they have demonstrated a deep and wonderful insight into even the obscurest operations of the four-fold mind and the three *gunas* that sway it. They have based the technique upon a full awareness of the existence of the laws of auto-suggestion, ceaseless *positive* assertion (Sajatiya-Vritti-Pravaha), of association of ideas, of *Pratipaksha Bahavana* (interaction of thought annihilation through inhibition (vijatiya-vritti-nirodha), sublimation through psycho-spiritual super-imposition and of nullification of the world-experience through disassociation of ego-consciousness from all extra-personal objective factors impinging upon it from the field of phenomenal existence, the opera-

1. The restraint of the psychoses
2. Abstraction of the senses from objects
3. Concentration following abstration
4. Meditation following concentration.
5. The destruction of the mind
6. The dissolution of the mind

tion of the three *gunas* as also the interrelation between *prana* and mind.

The final attainment of Yoga is fully supra-mental and purely spiritual in content. But though in its utlimate reaches the process culminates in a true and entirely unalloyed spiritual experience, yet in its basal anatomy the process of Yoga is doubtless psychological. The technique of the different systems of Yoga, far from being any superstitious process blindly followed by an unenlightened people, is in effect a well conceived set of vital and psycho-spiritual practices based upon sound knowledge of the nature and workings of the mysterious human mind and the *gunas* in all the varied phases in which they have their play in the individual.

OM TAT SAT

The Spirit of Indian Culture

By

SIR. V. T. KRISHNAMACHARI

Deputy Chairman, Planning Commission

INDIA is at present engaged in building up a new life for itself after the achievement of Independence. Students who are leaving the portals of the University to take up their place in the life of the country will have to play their part in this great endeavour ; for this it is necessary to grasp clearly the spirit of our culture which has been developing continuously for over four thousand years.

India's culture is essentially spiritual. Its basic idea is that, beyond mind and life there is the Self " containing all that is finite and infinite." It is the dignity and worth of the human person and its possibility of perfection. Reality can be approached in many ways. " The Absolute is One : Sages talk of it differently." There are many paths to the Eternal, depending on one's inner experience. Thus, the unrestricted right to freedom of thought is accepted as axiomatic. In the Upanishads and elsewhere, all kinds of opinions are put forward and discussed, ranging from materialism to the highest flights of mysticism. There are no frontiers set. Shri Aurobindo has explained the underlying spirit in these terms: "There are no true and false religions but all religions are true in their own way and degree. Each is one of the thousand paths to the One Eternal." This unity in diversity is common to all thinking in India through the centuries. This is why reform movements like those embodied in Buddhism, Jainism and Sikhism met with no antagonism. Some were absorbed and others remained outside, influencing and being in turn influenced by the old ways. Again, as Shri Aurobindo says, " In later times the saints who reached some fusion of the Hindu and Islamic teaching were freely and immediately recognised as leaders...." When, with the advent of the British, we came into contact with the western civilisation, there was the same process of adjustment. This contact led to a revived critical interest in the fundamentals of our culture and a national awakening in literature, science and the arts and politics. It should also be remembered that this spirit was not confined to a few advanced thinkers or choice spirits. As Shri Aurobindo has said : " The main metaphysical truths ....in their broad ideal aspects or in an intensely poetic and dynamic representation have been stamped on the general mind of the people." To sum up this aspect, I again borrow the same great Thinker's words : " It is necessary to emphasise this synthetic character and embracing unity of the Indian religious mind, because otherwise, we

miss the whole meaning of the Indian life and the whole sense of Indian culture."

This catholicity and broad-minded tolerance was not confined to the realm of mind and spirit. In the course of its history many people have come to India. Some have come as conquerors. Some have come to escape persecution in their original lands like the Jews, Parsis, etc. But all of them have become part of the land and its culture, and in their turn they have stamped their culture on the people of the country. It has been a continuous process of synthesis and adjustment—of give and take—from which all benefited. Dr. Rabindranath Tagore, who was at the helm of the cultural revival in India, has brought this out in one of his poems with the title "On the Vast Shore of Humanity" from which I quote a stanza :

> We know not whence and at whose call these myriad streams of men
> Have come rushing forth impetuously to lose themselves in this sea.
> Aryan and non-Aryan, Dravidian and Chinese,
> Scythian, Hun, Pathan and Moghul, all, all have merged into one body.
> Now the West has opened her doors, and they are all bringing their offerings,
> They will give and take, unite and be united, they will not turn away,
> In this land of India, on the shore of vast humanity.

(From the translation by Indira Devi Chaudhurani reproduced from the Visvabharati Quarterly.)

In this view, the diversities that exist in our culture are evidence of its basic unity and vitality. They add richness and variety to it. Take for example the different languages in India. They express the cultural unity of India and enrich each other by the variety of their development in their respective environments. This is the conception which is embodied in our Constitution. The same applies to other elements in our life—the regional and other diversities. They are a source of strength to the national life : they are all equally needed in its service.

In the dark ages in which our spiritual life failed and faith grew dim, India lost sight of this fundamental character of its culture. We developed acrimonious controversies based on caste and community, language, region, etc. These spread mistrust and hatred and poisoned our national life. To-day these tendencies are specially dangerous. They are a peril to the unity of effort needed at a critical period of our history. It is my earnest appeal to you, whatever position you may occupy, to wage unceasing war against fissiparous movements started in the name of religion, language, sect, caste or province and against the deterioration in moral values that is taking place owing to want of reverence for the ideals that have been a deep moving force in the cultural life of India through the ages. You must work always by precept and example for unity and goodwill and mutual understanding.

The Concept of One

By

SIR S. V. RAMAMURTHY

IT is recognized that India has made the most fundamental contributions to arithmetic. The decimal system, the negative number and zero are all her contributions. Dr. Danzig in his " Number, the language of science " says that " the achievement of the unknown Hindu who some time in the first centuries of our era discovered the principle of position assumes the proportions of a world event ", that " when the Arabs of the tenth century adopted the Indian numerals they translated the Indian *sunya* by their own *sifr* " and that " in the history of culture the discovery of zero will always stand as one of the greatest single achievements of the human race ". While geometry originated in Greece, algebra originated in India. While the negative number was conceived in India, the complex number was conceived in Europe.

Bertrand Russell defines number as a class of similar classes. Classes are similar when there is a one to one correspondence between the members of the classes. But no discussions on number that I have seen deal with the concept of one itself.

The equation $1 = 1$ is the basis of arithmetic.

That which is one to you is also one to me. It is also one to all. One then is something which is both individual and universal. One as applied to mosquitoes on earth is also one as applied to stars in the sky or poems from a man's mind. One is based on an atomicity whether of existence or thought, whether of objective reality or subjective reality. It relates to some common ground of the objective and the subjective. In one, quality passes on to quantity. It is the gateway between quality and quantity. When you stamp rupees on silver, each rupee has a quality, the quality namely of having been stamped by a common die. Each rupee also is an element of a number of rupees. The rupees may not be all entirely identical in the manner of the stamping received. But relatively to the stamp, they are equal as rupees. This may be expressed by the equation that one rupee equals any other rupee relatively to the die of rupee.

We have conceived a category of pure number which is not rupees or mosqui-

toes or instants or yards. Number is beyond time, beyond space, beyond matter, beyond life and mind. Number is an absolute without qualities. It is immanent in all. Spirit is immanent in all and is conceived as beyond time, space and all qualities, as *neti neti.* It seems to me then that spirit perceives itself as pure number. That which is one is spirit. It is the spirit within each that marks one. The one in each is the one in all. This is expressed in Hindu philosophy by the dictum "Atman is Brahman". The Hindus perceived this in the time of the Vedas which were chanted before the mechanism of arithmetic was evolved through the decimal system. One has been perceived through intuition by all men. But to the Hindus, this intuition was enriched by a conscious philosophy. Considering the fundamental contributions of India to arithmetic, it is permissible to say that the conception of one in arithmetic grew in its fullness out of the philosophy of the Hindus.

From the equation

$$1 = 1$$

we derive the equation

$$1 - 1 = 0$$

This has three elements— the individual cum universal one, negative number and zero. Each has been a foundation stone in the intellectual development of humanity. The creative genius of India holds hope for the future of humanity.

The First Condition for World Peace

By

SRI J. C. KUMARAPPA

ANY society implies friction. This friction may be caused by the needed regulation of social, economic and political relations. In any society regulation is an essential factor. A completely non-violent society can only exist where there is no regulation, i.e., where there is no State.

Regulation in the political side is usually exercised by the State. This may also be done in the social side. But our consideration will be mainly concerned with the economic side in which each one of us is concerned. The producer, the middleman, and the consumer are vitally related like partners in a business. Unless their relations are properly carried out there is bound to be friction and this causes violence not only in the local community but also in the international relations. The removal of this friction takes us to the logical conclusion where these three will not exist separately. That means the producer, the middleman and the consumer should be rolled into one. Such a state can only exist under conditions of self-sufficiency in the economic sphere. If this is not possible the sphere of self-sufficiency could well be enlarged to cover a village, a taluk or a district. In any case it involves a considerable amount of self-control and in the larger spheres a great deal of State regulatory powers. The further afield we go the greater the chances of friction.

Today the great desire is to expand foreign commercial and industrial relations. But this would require full understanding between the nations. At present, the effort is to control the life of other nations by a few in the latter's interest. Hence it becomes necessary for the powerful nations to send their army, navy and air force thousands of miles from their own sphere of action to intimidate the undeveloped and underdeveloped countries into a state of subjection. This is the primary cause of international friction. If we wish to avoid this friction and bring about peace, it is essential that we should be prepared to remove the cause. Nations should be contented in dealing with their prime necessities, to limit their trade. International trade should confine itself mainly to surpluses and luxuries. As far as each people's activities are concerned, they should be mainly limited to their territorial waters. Western nations should retire from eastern seas. Unless we are prepared to adopt such drastic methods, it will be in vain to expect to evolve a non-violent society. "The West, quit Asia" should be our slogan.

The New Idea of A University

By

MR. M. RUTHNASWAMY

IT is just over a century since "Newman's Idea of a University" was published. We have travelled far since 1852, in our idea of a University. Newman's idea of a University was " that it is a place of teaching universal knowledge, that its object is on the one hand intellectual not moral; and on the other, that it is diffusion of knowledge and extension of knowledge rather than the advancement ". Teaching rather than research was according to him the business of a University, the teaching of students rather than the increase of knowledge. The subjects that he included within the range of university teaching were no more than Theology, Mathematics, Philosophy, History, Literature, the Physical and Medical Sciences. It is through the combination of three or four of these subjects that the culture of the intellect which, in Milton's words "prepares one for all the offices of private and public life" was to be promoted. But what a number of new subjects have swum into the ken of a modern University! Without going to the U.S.A. where such subjects as Salesmanship and Dentistry are considered fit subjects of a University education, we find in the most conservative of Universities—of which Oxford and Cambridge may be taken as types—Engineering, Technology, Agriculture, Anthropology, Statistics, Rural Economy, and Public Administration. It is a far cry from Newman to the author of *Redbrick University*.

But Redbrick University was inevitable. It was a response to the needs of the later 19th century created by the Industrial Revolution. No longer could Oxford and Cambridge meet those needs. Just as Oxford and Cambridge were themselves the daughters of the Middle Ages, when the higher theological and general education of clerics, the rulers in State as in Church, was the motive force of these foundations, so new universities had to be established in the great towns that the Industrial Revolution had made populous and prosperous. And so were established the Durham University in 1832, Owen's College, Manchester, in 1857, to grow later into Manchester University, Yorkshire College, Leeds in 1874 to become Leeds University, University College, Bristol (1876), to become Bristol University,

Mason College, Birmingham (1880), to become Birmingham University, University College, Liverpool (1881), to become Liverpool University, University College, Reading (1892), to become the University of Reading—and the rest of them.

While these new universities were due to the local efforts of the new towns of England, and were endowed by leading men of those towns, and aided by grants from local areas, they embodied as well new educational ideals. The new Universities were to take to their bosoms the new subjects of knowledge that had been the cause and the consequence of the force that had created them. The Industrial Revolution had been the product of scientific invention and discovery. And so the subjects of Science, Pure and Applied, took pride of place there. The men of wealth that the Industrial Revolution had produced and who were the men that found the money for the new Universities knew the value of science and insisted on a large place being found for it. And so Physics and Chemistry, pure and applied, Industrial Chemistry, Engineering, and Technology, in addition to Language and Literature, Ancient and Modern History and Philosophy and Mathematics, were admitted. Economics is receiving much more attention than Politics which has now to include Public Administration. Social science is given more prominence than Political Science and includes Anthropology, Ethnology, Social Psychology and Psychiatry. The Medical School has to find a place for Tropical Medicine and Social Medicine.

The founders and supporters of the New University require results for all the money and energy they spend upon it. They want not only useful subjects but useful treatment of these subjects, treatment that will lead to new inventions and discoveries, that will make industry more productive than ever before. And so research has come to fill a large place in the intellectual life and work of a University. No longer is the idea of the university confined to the scope Newman defined for it when he said that the object of a university is "the diffusion and extension of knowledge rather than its advancement". While Newman would confine research to Scientific Academies and Institutes and National Laboratories, the New University places it in the centre of its life. This important place given to research in the New University is approved by the University Grants Committee of England which in its report of 1936 said that "a University is not less essentially concerned to increase than to impart knowledge". But the usefulness of research which the New University insists on is not restricted to research in applied sciences. It knows well enough that progress in applied sciences depends on the work done in

the pure sciences. And generous provision has been made for research in applied sciences in the New University. Of the 29 millions of pounds sterling of grants in aid given by the British Govt. to Universities, a substantial part is devoted to the promotion of research at the Universities. In maintenance grants alone (apart from capital grants) for fundamental research in 1946-47 the British Govt. spent 1.35 million pounds.[1]

Next to emphasis on research at the New University, the most striking feature of its development in recent years has been the provision of facilities for social life for the students. That was the saving feature of Oxford and Cambridge in their worst days. They started as Corporations (University is the Latin for Corporation) of teachers and students. The colleges, collegiate and corporate, the social life of students and teachers was the characteristic of the English University, students and teachers living together in the same residence, College or Hall. In fact these are the prominent buildings of the University. Visitors find it as difficult to find the University in Oxford or Cambridge as the proverbial seeker of a needle in a haystack. The story is told of an American visitor, after having been personally conducted through the colleges of Oxford, asking at the end, " But where is the University ? " The New University, on the other hand, started in the midst of a large, congested, overbuilt and overcrowded town, began only with the necessary lecture halls and libraries and laboatories. There was not even a common room for students or teachers. And the students lived in their houses or rented lodgings and came back to them after their lectures without any social contacts with their fellow students. In the absence of Colleges at the New University, hostels and halls of residence have been built for the students. But in the period of 100 years only a very small proportion of undergraduates have been enabled to live in them. In 1934-35 less than 16% of the total number of students in the new universities lived in such hostels or halls of residence. Although in 1930 the University Grants Committee disclaimed any intention of suggesting that the modern universities were expected to transform themselves into institutions mainly residential in character, in 1942, in a report presented to the British Association, the Association of Post-War University Education Committee laid it down that "at least one year of residence in College or in a University hostel should be required of every internal candidate for a first degree."[2]

In fact, most of the universities are making gallant attempts to provide residence and community life for their stu-

1. Radhakrishnan Commission Report Ch VI.

2. Quoted in Redbrick University.

dents, and the University Grants Committee is being asked to allot grants for this specific purpose. The Toronto experiment of students themselves taking the initiative in renting houses and starting housekeeping on a co-operative basis is recommended to the New University in England.[1] The author of *Redbrick University* looks to a development of the residential idea through hostels and halls of residence as the practice that will be the salvation of the New University.

And thus the essential idea of Newman has been vindicated. For did he not say that "if he had to choose between a so-called university which dispensed with residence and tutorial expenditure and gave its degrees to any person who passed an examination in a wide range of subjects, and a University which had no professors or examinations at all but merely brought a number of young men together for three or four years as the University of Oxford is said to have done some sixty years since, if he were asked which of these two methods was the better—for it is plain that compulsory study must be a good and idleness an intolerable mischief —but if he must determine which of the two courses was the more successful in training, moulding, enlarging the mind, which sent out men the more fitted for their secular duties, which produced better men, men of the world, whose names would descend to posterity, he had no hesitation in giving preference to that University which did nothing over that which exacted of the members an acquaintance with every subject under the sun." And he proved his startling thesis by arguing that "when a multitude of young men, openhearted, sympathetic and observant, as young men are, come together and freely mix with each other, they are seen to learn from one another, even if there be no one to teach them. The conversation of all is a series of lectures to each other and they gain for themselves new ideas, fresh matters of thought, and distinct principles for judging and acting day by day." Newman does not ban the teacher from his ideal University, for he presupposes "tutorial superintendence" and "direct instruction on the part of superiors", but he insists on self education of the students and the play of mind in social intercourse in a college or hall of residence as the mark of university life and education. And this is the idea that the New University is trying to realize through its hostels and halls of residence.

What of the teacher, the other part of the Corporation of a University? He also has undergone a transformation in the new University. The tutorial system of the older Universities which places a student under a tutor for intellectual guidance and moral supervision —there may be a single tutor or dif-

1. Redbrick University Part II Ch. II.

ferent tutors—is not possible in the New University in the absence of the collegiate residential system. But the tradition of the teacher-student relation at Oxford and Cambridge is for the teacher to give his guidance and advice only when he is asked for it and then leave the student to voluntary effort and work. The result is that the clever student benefits, and the waster wastes his time and money there. And the academic obligations of a considerable proportion of the tutors are light— the hardest worked of them having to deliver not more than three lectures a week and five hours of tutorial work, and the least worked of them, the old endowed professors, not having to deliver more than three or four lectures a year. The moderately endowed Fellowships offer a bridge to the first class Honours man on his way to his permanent occupation. And as for All Souls College at Oxford, there is nothing like it elsewhere. Leisure is endowed at the older Universities, and talents are put to varying degrees of profit or just buried.

No such lettered ease is open to the teacher of the New University. He has to earn his salary ranging from £1,350 to £1,500 for professors, and £900 to £1,100 for lecturers of the first grade, by delivering lectures and doing other academic work. He has all the exhilarating outlook of a pioneer, he can set up traditions of work and service, he can like Napoleon be his own ancestor. The academic red-tape, vested interests, and innate conservatism of the older Universities do not clog his steps. As he has a reputation to make with students, the University bodies and the general public, he has to work to the height of his abilities. He has to write books and do research to create or maintain a reputation which come to the Oxford or Cambridge teacher merely from his position and work as a teacher there. And the teaching staff of these Universities, being mostly smaller than those of Oxford and Cambridge which include those of about 20 colleges in addition to those of the Universities, have fewer to pick and choose from and therefore have to be of higher than average quality. The kind of Oxford teacher, who, when a student complained in the lecture room that he could not make anything out of what the teacher was mumbling to himself, expressed surprise that he had been overheard at all, would not have continued long at the New University.

Even in organisation the New University differs from older Universities. While at Oxford or Cambridge, the governing bodies, Congregation or Senate (legislature) the Hebdomadal Council or Council of Senate (executive), Council of resident graduates of the grade of Doctor or Master are found to be enough, in the newer universities, the number of university bodies is larger and the organization more compli-

KUMARARAJAH SIR MUTHIAH CHETTIAR OF CHETTINAD, Kt., B.A., M.L.C.,
FIRST MAYOR OF MADRAS, 1933

cated. There is a Court of Governors, constitutionally the university's supreme authority, a large body consisting of several hundreds of members, life-members who have made large donations or appointed by various bodies, other members appointed by the City Corporation and other local interests, nominees of other universities, learned societies, and professional institutions. members of Parliament, headmasters and headmistresses of leading schools, and other miscellaneous representatives. Although the Court of Governors is the supreme governing body of the New University, the real governing executive body is the Council. It is a body of 30 to 50 persons, most of whom have been appointed by the Court of Governors and by local bodies, and very few, say one-third or one-sixth of the whole, by academic authorities. The powers of the Council are great and are summed up in the words of the charter of one such university : " the conduct of all the affairs of the University." And those powers are in the hands of a body which is predominantly lay. The Senate is an academic body consisting of the Vice-Chancellor, its ex-officio chairman, and the whole body of Professors, Assistant Professors, Readers, Chairman, Deans of the Faculties. The Senate deals with all academic business and makes recommendations on them to the Council. The institutions of the New University are largely explained by their local urban origin, and justified by the democratic and popular atmosphere in which they live and move. The democratic character of the constitution explains, in its tun the length of time, the waste of moral and mental energy in the debates that precede decision on such academic matters as the selection of teachers and the passing of regualtions of courses of study and the conferment of degrees.

A final distinguishing feature of the New University is its regional character. While the older universities are national in their appeal and have no special touch with the localities in which they are, the New University is in intimate relationship, in origin as well as in purpose and action, to its region. The New University is of its region, regional. Not that the higher purpose of a University, which is the pursuit and propagation of knowledge, is not pre-eminent ; but it seems in a special manner to belong to its region. Even Oxford and Cambridge, while still holding on to their historic position of national universities with a countrywide recruitment and attachment, have been for the past 50 years turning their attention towards service of their own region. Their extra-mural courses are carried on by full time resident local tutors, covering the neighbouring districts. As for the "Civic Universities" one[1] who knows them well has called upon them to study the special problems of the regions in which

1. Lord Simon, chairman of the Council of the University of Manchester quoted in *Redbrick University*.

they are situated, and make themselves centres of active thought on the history, geography, language, archaeology, agriculture, industry, local government and planning of their home area." The American Universities are quoted as examples to follow. Wisconsin University has a committee on regional study, with twenty standing sub-committees. Purdue University brings 50,000 persons from the State on to the campus of the university for a variety of work and the University of Minnesota has a fine building on the campus for extra-mural work.

How has the new idea of a university fared in India ? Some of its chief propositions have been adopted and applied. In the first place, most of the universities of India are civic universities planted among the busy haunts of men. Starting with Madras, Calcutta and Bombay in the capitals of the prime Provinces called Presidencies, it has gone from provincial capital to provincial capital—Allahabad, Lahore, Nagpur, Mysore, Lucknow, Travancore Jaipur, and Delhi. Aligarh and Benares were the first Indian universities to be created in other than provincial capitals and in other than civic surroundings. The Andhra University has established its centre in a district town, Annamalai University is not only established near a small sleepy old temple town, but is one of the few that are purely unitary and residential. Many of the Indian Universities still follow their London model and go on being affiliating Universities, with Colleges attached to them and scattered over a wide region.

In the second place, the idea of a New University is illustrated in the large number of studies, unknown to the founders of the first Universities, like Engineering, Technology, Agriculture and Commerce. But studies in most of these subjects continue to be of undergraduate quality. In fact the inclusion of preparatory and preliminary Intermediate courses of study added to easy entrance tests makes the lower grade of 'Intermediate' students predominant in the Indian University. They form the bulk of the population of a college or a university, and the most fruitful source of its income. But some universities admit students about 14 and 15 years old, immature, looking to be spoon-fed and crammed. Their numbers contribute neither to the intellectual nor to the social tone of the university college or university. As for instruction for the first degree, it consists mostly of lectures, degenerating often into notes—dictation. There is very little tutorial supervision or guidance. The tutors in Indian colleges and universities are a travesty of tutors in Engalnd, forming the lowest grade of instructors and relegated to correction of English composition books, or some similar work for the Lecturer or

the Professor. Even in Honours courses there is nothing of that critical study of the primary authorities, sources and raw materials, or that extensive and independent reading by the student that differentiate an Honours from a Pass Course. There are Honours students that boast of not having read a single book on any subject, and of having depended only on lectures and dictated notes, and of having secured a second class. There is no tutorial guidance either in the Pass or in the Honours course. If there is to be tutorial instruction and guidance by the higher class of Teachers, Professors, Readers and Lecturers, the proportion of teachers to students must be much higher than it is at present. Unless there is one teacher, i.e., one professor or lecturer for not more than 10 students, there cannot be any tutorial guidance. In most universities and university colleges in India, the proportion is 1: 20.

As for research, much more has been done in the past 25 years than in the period before, when research was found only in Government Research Institutions. As late as 1946, Dr. S. S. Bhatnagar[1] had to deplore the handicaps that beset the scientific worker in India at every step, the lack of equipment, the lack of accommodation, the long hours of routine work due to insufficient teaching staff, and the eternal want of funds, the Government of India having no machinery for making grants to universities and research bodies for scientific research. And the opinion of the Radhakrishnan Commission is that " the amount of research done by teachers or students at universities does not approach to what it should be" and that unfortunately there are signs of a steady decline in the quality and quantity of research at our universities. To improve the prospects of research at Indian universities not only the capital grant of 494.735 lakhs and a maintenance of 60.0806 lakhs per annum as recommended by the Scientific Man Power Committee of 1948 are needed but a radical change in the academic organization of University Colleges and Universities. While there should be no absolute separation between teaching and research (for each helps to stimulate and invigorate the other), teachers in Honours classes at least should not be burdened with long hours of teaching. No such teacher should have more than one hour of lecturing and one hour of tutorial work a day. The teacher who is to devote himself to research must be free from financial worries. If he has constantly to think of the wolf at the door, he cannot have the mind and the energy for research. If the scales of salaries suggested by the University Grants Committee are put into force, it will remove a formidable obstacle to research work among teachers. Well-equipped libraries and laboratories are

1. Quoted in the Report of the Radhakrishnan Commission Ch. VI.

still far to seek in India. Especially in the humanistic studies even university libraries are woefully inadequate. To confine myself to Political Science, few are the university libraries that contain the works of Hooker, Harrington, Jefferson, Madison or Hamilton, not to speak of Aquinas, or Cusa, Guicciardine or Leubniz or Richelieu or Tocqueville or Karl Marx. And as for works of reference in other than English, like Biographic Universible or Allgemene Dentahe Biographic or the Encyclopaedia Ibalini, they are not likely to be found.

Nor has there been much progress in the direction which the new universities have striven to follow in recent years, providing for the essential institution of university life—Students' Hostels or Halls of residence. It is true few universities in India occupy the "bad eminence" of the Calcutta University, the majority of whose students in Calcutta city live in the congested, insanitary, unsavoury quarters and lodging houses deplored by the Sadler Commission of 35 years ago. Even in 1950, the Radhakrishnan Commission had to acknowledge that "no adequate residential and dining facilities for students have been provided." Even after the War the duration of which put a stop to extensive building operations, the Commission found hostels in which four or more students were found living in a room intended for one or two. And even to-day four years after the Commission reported on these conditions, there are hostels in the Madras State where three or four students live in a room meant for one. How can self-respect, self-reliance, a sense of responsibility be taught to students living in hostels, unless each one has a room for himself, in the condition of which he can take interest and for which he will be held responsible ? It is only 50% of the students in the best of university colleges and universities of India that live in hostels or halls of residence. And then, many of these hostels are not planned for the promotion of social intercourse and life. Few of them have Students' Common Rooms where students can meet for talk and indoor games. The dining messes in some are as numerous as the regions and tastes of the students. The luxuries of the rooms of the Osmania University Hostel are beyond the reach of most Universities, but many have not yet got the irreducible minimum of comfort and convenience.

As for the regional character and development of the New University, we note the beginnings of it. The Andhra and Annamalai Universities were founded with the hope of developing the great cultures of the South—Telugu and Tamil. Aligarh and Benares had been founded earlier to promote specific religious cultures. Even before the establishment of linguistic states required it, Universities serving definite linguis-

tic areas had been established – Ahmedabad and Gujarat for Gujarathi, Poona for Marati, Kannada for the Kannada area. It is too early to estimate the value of the services of these universities to regional cultures. Annamalai University has published some research works on Tamil language and literature. But we have yet to look for scientific research in Dravidian philology to which the Andhra and Annamalai Universities could devote themselves. Caldwell's work which is more than 50 years old still holds the field. But it is not merely the regional cultures that these universities must serve; they must promote as well the economic and civic life of their regions. These universities must not leave the detailed economic survey of these regions, the scientific study of the social life and their contribution to agricultural productivity to Government departments always handicapped by official bias. These inquiries must become the responsibility of universities. The Annamalai University has taken up the task of teaching new agricultural methods to the neighbourhood. Rural universities need not displace regional universities. It is impossible to establish universities in villages—only Peoples' Colleges like the Folkschools of Denmark are possible. The idea of Rural Universities seems to spring from a desire to give a kind of honourable legitimacy to this offspring of a laudable intention to help rural regions. Any academic institution that is to be respectable in India must (it seems) be called a university. And so we have the Roorkee Engineering University. A University teaching one special subject is a contradiction in terms. It is opposed to the basic idea of a university which is a corporation of teachers and students engaged in a variety of studies. Corporate social life and a liberal education are its differentia.

To that idea introduced by Newman in the *Idea of a University*, the *locus classicus* on university and university life, the new universities have been, or have been striving to be, faithful. And it is by the extent to which Indian Universities with modern and Indian variations and developments have striven to be faithful to that order that history and the world of learning will judge them.

Military Training: A Short Note

By

DR. AMARANATHA JHA

MAN is a fighting animal, wrote Hobbes. Civilisation has spread. Science has given us knowledge of nature. But human nature has not changed. Toynbee has recently stated : " We are aware that the atom bomb and our many other new lethal weapons are capable, in another war, of wiping out not merely the belligerents but the whole of the human race". The world is not one yet. Clashes occur with painful frequency. Possibly the teachings of religion may ultimately establish peace and goodwill. But at the moment that seems to be a distant dream. Every self-respecting country must therefore be prepared to defend itself against an aggressor. In the *Bhagavadgita,* Krishna says to Arjuna :

> " Either—being killed—
> Thou wilt win Swarga's safety, or —alive
> And victor— thou wilt reign an earthly king.
> Therefore, arise, thou son of Kunti, brace
> Thine arm for conflict."

Young men should be intellectually alert and morally pure, but also physically strong. They can conquer and vanquish those who strive to deprive them of their freedom only if they are fully trained for the offices both of peace and war. Young men should be willing and able to use arms for truth, honour, virtue, for all that is comprised in good.

> " In peace there is nothing so becomes a man
> As modest stillness and humility :
> But when the blast of war blows in our ears,
> Then imitate the action of the tiger."

In his petition to the Duke of Milan, Leonardo da Vinci, set forth his qualifications as follows :

" Having, most illustrious Sir, seen and considered the experiments of all those who propose to be masters in the art of invention of the apparatus of war, and having found that their instruments do not differ materially from those in general use, I make known to Your Excellency certain secrets of my own, briefly enumerated as follows :

1. I have a process for the construction of very light bridges, capable of easy transport, by means of which the enemy may be pursued and put to flight; and of others more solid, which will resist both fire and sword, and which are easily lowered or raised. I know also of a means to burn and destroy hostile bridges.

2. In case of the investment of a place, I know how to drain moats and construct scaling ladders and other such apparatus.

3. If by reason of its elevation or strength it is not possible to bombard a hostile position, I have a means of destruction by mining, provided the foundations of the fortress are not rock.

4. I know also how to make light common ways of transport capable of ejecting inflammable matter, the smoke from which would cause terror, destruction, and confusion among the enemy.

5. By means of narrow and subterranean tunnels, dug without noise, I am able to create a passage to inaccessible places, even under rivers.

6. I know how to construct secure and covered waggons for the transport of guns into the enemy's lines, and not to be impeded by ever so dense a mass and behind which infantry can follow without danger.

7. I can make cannon, mortars, and engines of fire, etc., of form both useful and beautiful, and different from those at present in use.

8. Or, if the use of cannon happens to be impracticable, I can replace them by catapults and other admirable projecting weapons at present unknown; in short, where such is the case, I am able to devise endless means of attack.

9. And, if the combat should be at sea, I have numerous most powerful engines both for attack and defence; and ships which are gunproof and fire-proof, and also powders and inflammables.

10. In times of peace I believe that I can compete with any one in architecture, and in the construction of both public and private monuments and in the building of canals; I am able to execute statues in marble, bronze, and clay; in painting I can do as well as anyone else."

This splendid representative of Renaissance culture would be a valuable citizen alike in war and peace. It is this all-round development which is to be desired and not the narrow, crabbed specialisation which disfigures and cripples the personality of the individual during the present age.

In the early period of our history, military education and training formed an indispensable part of the bringing up of the Kshatriya youth. But other

sections of the community also received this training.

Shukra says :

> "Without the army there is neither kingdom nor wealth, nor prowess. The treasury is the root of the army, and the army is the root of the treasury. It is by maintaining the army that the treasury and the kingdom prosper and the enemy is destroyed."

Kamandaka remarks that even the foes of a king who has an efficient army are turned into friends.

Nor was military training neglected at the Buddhist centres of learning. Takshashila was famous for its military schools. "One such school could boast of counting all the then princes throughout India as its students. There is the story of the Brahman boy of Benares of the name of Jatipala, who was sent at the king's expense for education in archery at Takshashila. When he had finished his training and was returning home, the teacher presented him with his own sword, a bow and arrow, a coat of mail, and a diamond, and asked him to take his place as the head of 500 pupils to be trained up by him in the military arts, as he was himself old and wanted to retire." (R. K. Mukerji). As Hopkins well sums up : "The ultimate expansion of the theory of weapons resulted in the theory of war, and this was expounded again into a theory of polity : and we thus have on the one side our modern Nitishast or system of royal polity, and on the other the practical instruction in the use of arms or the science of weapons." (J. A. O. Vol. 13). The arms used in India in the early ages were famous. Indian steel formed the material of the swords of Persia; this steel was exported extensively from India in Greek and Roman times. The Buddhist sculptures represent many early Hindu weapons—javelins, spears, lances, battle-axes, swords, and daggers of many shapes, and coats of mail. The Indians also possessed some mechanical means of flinging boiling oil and fire-tipped darts at the enemy, such as were employed by the Oxydraca in the campaign of Alexander. The bow was for long the distinctive weapon. Herodotus says that the Indian contingent with the army of Xerxes (480 B.C.) was armed with cane bows and cane arrows tipped with iron. But it was on the sword that the Indian soldier mainly relied. The forms of the sword were infinite in variety. Then there were the Vaghnakh and the Chakra. This is a brief review of military education in early India.

In Germany, the University of Berlin began its work in October, 1810, and on the same day was opened the War School for officers, later known as the War Academy. It was the creation of Scharnhorst, whose best pupil was Carl von Clausewitz. "The Order of Teaching" of the Academy was issued by Count Moltke in 1888. He said :

SRI R. RAMANATHAN CHETTIAR, MAYOR OF MADRAS, 1951-52

"A sound formal education is the indispensable pre-requisite of a thorough professional education. The deepening of the formal training, of the general intelligence and judgment, must therefore never be lost sight of during, and side by side with, the professional studies. Accordingly the course will be based upon the knowledge gained in the cadet corps, the military schools, the school for artillery and engineers, and, as regards general knowledge, in the gymnasia."

During more recent times, there were five Officer Training Schools called *Kriegschule* at Potsdam, Dresden, Hanover, Munich, and Vienna, giving training to 2,300 cadets a year. The following are the regulations governing the training of officer-cadets:

"The students are to be trained to become personalities of strong character, who, as leaders and instructors, will be worthy men under all circumstances. The schools must lay the foundation for a unity of spirit and a high conception of their calling within the corps of officers. All teaching staff must take every opportunity both in and off duty to develop, by personal example and by instruction, the cadets devotion to duty, sense of responsibility, unselfishness in the treatment and protection of subordinates, understandng, judgment; and a full development of the personality must be emphasised. The student must realise that he is judged upon his innate worth ...... Greatest stress must be placed upon simple living, regularity in financial matters, precision, and meticulous military procedure on and off duty."

The United States Military Academy was established at West Point in 1802. In 1939, the War Department issued the following statement regarding the objectives of the Academy :

"The mission of the United States Military Academy is to produce officers of the Army having the qualities and attributes essential to their progressive and continuing development, throughout their careers as officers and leaders. The mission is accomplished by education and training directed towards the inculcation and development of the requisite moral, mental, physical, and professional qualifications and attributes upon which graduates may build as commissioned officers and readily acquire the technical and professional proficiency commensurate with their duties and rtsponsibilities,

1. The development of character, high ideals and mentality with particular emphasis upon high standards of honour and personal

conduct; moral courage; loyalty; devotion to duty; inherent conformity to the will of authority; judgment; force; co-operation; acceptance of responsibility; clear, rapid, analytical thought leading to logical conclusions; power of expression; application; self-reliance, initiative, and resourcefulness.

2. The development of physical qualities and attributes, including good health and sound physique; endurance and alertness; co-ordination; military learning; ability to participate in, and to conduct, sports; a high sense of sportsmanship.

3. Accomplishment of academic and professional fitness through:

   (a) a balanced and liberal education in the arts and sciences, embracing knowledge of the social, economic and political history of mankind; basic principles and applications of the mathematical and physical sciences; knowledge and use of English and foreign languages, and appreciation of literature; fundamentals of law.

   (b) A basic military education embracing military history; theory and application of military art; essentials of leadership; the principles of construction and operation of weapons and equipment; the powers and limitations of the various arms; the principles of organisation, maintenance, training and utilisation of military forces in peace and war.

   (c) individual proficiency in soldierly conduct; dress and demeanour; customs of the service; ceremonies; military hygiene; elementary equitation and marksmanship; tactical employment of small units; ability to instruct."

The mission of the Naval Academy at Annapolis (founded earlier than West Point) was "to mould the material received into educated gentlemen, thoroughly indoctrinated with honour, uprightness, and truth; with practical rather than academic minds; with thorough loyalty to country; with a groundwork of fundamental education upon which experience afloat may build the finished naval officer capable of upholding whenever and wherever may be necessary the honour of the United States; and withal giving due consideration that healthy minds in healthy bodies are necessities for the fulfilment of the individual missions of the graduates; and that fullest efficiency under this mission can only be obtained if,

through just and humane, yet firm discipline the graduates carry into the service respect and admiration for this Academy."

* * *

In planning a scheme for military education, it is to be considered when the training should first start ; what the contents of this training should be ; what should be the period of specialised training. The Harvard Report on " General Education in a Free Society " says:

" Education is broadly divided into general and special education ...... The term, general education, is somewhat vague and colourless ; it does not mean some airy education in knowledge in general (if there be such knowledge), nor does it mean education for all in the sense of universal education. It is used to indicate that part of a student's whole education which looks first of all to his life as a responsible human being and citizen ; while the term, special education, indicates that part which looks to the student's competence in some occupation. Those two sides of life are not entirely separable, and it would be false to imagine education for the one as quite distinct from education for the other."

Sir Richard Livingstone, writing in 1947, said :

" I do not think that any higher education is adequate unless it leaves people with a rational view of human values and at least the rudiments of what everyone needs —a rational philosophy of life."

President Dodds of Princeton University has made valuable observations that have been quoted in " The Idea of a Princeton Education."

" There are two sides to a college education, and partisans of one are apt to depreciate the other. One is preparation for one's own personal happiness by enlarging one's world of ideas and by developing subjecttive appreciation of art, literature, history, and sciences. An education should enable a man to get more fun out of life, by giving him access to the broad empire of the mind where he can find a recuperative release from the restrictions of the work-a-day world. But education misses the mark, if it contributes only to one's own pleasure, no matter what level that pleasure attains. As Woodrow Wilson once said, ' We are not put into this world to sit still and know ; we are put here to act '."

The following wise words were addressed by the late Lord Bryce to a Chicago audience:

" All education has two sides. It is meant to impart know-

ledge, the skill, habits of diligence and concentration which are needed to secure practical success. It is also meant to form character, to implant taste, to cultivate the imagination and the emotions, to prepare a man to enjoy those delights which belong to hours of leisure, and to the inner life which goes on, or ought to go on, all the time within his own breast. Every one of us ought to have a second or inner life of the intellect over and above that life which he leads among other men for the purposes of his avocation, be it to gain money or power or fame, or be it to serve his country or his neighbours. Considering himself as a mind made to reflect and to enjoy, he ought to have some pursuit, some taste, to which he can turn from the daily routine of his work for rest and for that change of occupation which is the best kind of rest, something round which his thoughts can play, when he is alone and in which he can realise his independence of outward calls, his freedom from external demands and external restrictions. Whatever the taste or pursuit be, whether of a higher or a commoner type, to have it is a good thing for him. But of course the more wholesome and stimulating and elevating the taste or pursuit is, so much the better."

A sound system of education must be broad-based. It should not aim primarily to produce a specialist who has been aptly described as one who knows more and more about less and less. This applies as much to schemes for military education as to those of any other variety.

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It is desirable that persons desirous of receiving military education should make up their minds at a comparatively early age. In most countries, cadets on admission are about seventeen. The subcommittee of the Indian War Academy (now called the National Defence Academy) which visited the U.S.A., Canada, and the U.K., in its report recommended that a suitable age of admission is between 16 and 18 years. It is important that, while at the Academy, they should receive a high class professional as well as a good general education. Professor Zimmern, referring to West Point cadets, once observed : "I have seldom, if ever, encountered a group of students better disciplined intellectually for the study of international politics." That is true of other academic subjects as well. It is to be hoped that in the final frame-work of the courses of study at the National Defence Academy at Kharagvasla, the claims of liberal education will not be overlooked. I trust that the objectives, so clearly defined in the Report of the Working Committee of the National War Academy (1946)—for which I may now disclose I was responsible—will not be lost sight of :

"The primary purpose of the Academy is of course to train cadets for

the fighting forces and that is the underlying basis of the training. But our hope is that the cadet, on leaving the Academy, will be equipped for life and not merely or pre-eminently for a career. He will have full opportunity for the creative development of personality. He will have been encouraged to acquire and use knowledge. He will have a sense of national obligation. He will have been prepared for citizenship not merely confined to a brief space of time but extended to his whole life. He will receive literary education ; it is in literature that he will hear the utterance of a great soul, in a form fit to be preserved and enjoyed, capable of yielding pleasure and profit, acquiring with age mellowness and richness, never becoming stale or unprofitable. He will be trained in science, and thereby acquire precision and familiarity with facts, ability to compare scientific with other ways of thought, and interest in the application of science to the problems of human society. Education in Mathematics will give him not merely intellectual discipline, but also the practical knowledge which is so important in the complex structure of modern society, in industry, in government, in national defence, in economics, psychology, graphs, statistics. Economics, civics, and sociology will give to him 'that perspective that sense of proportion, which is an essential component of good citizenship' and a knowledge of the forces which have made the world in which we live. He will learn to use his hands in the workshop and acquire valuable mechanical and electrical knowledge which is so indispensable in all branches of the service. Thus trained, he will, it is hoped, be an active, alert, well-disciplined officer capable of leading men, a competent and trusted guide, familiar with the essential duties which he will be called upon to perform, able to communicate his ideas clearly and intelligently, and having the sense to discriminate among values."

The Philosophy of Theosophy

By

SOPHIA WADIA

THE central teachings of Theosophy both on the theoretical and on the practical side, may be summarised in the words of its chief founder, Madame H. P. Blavatsky. Theosophy points the existence of the One homogenous divine Substance-Principle which is the central point from which all emerged, toward which all gravitate. It is called Substance-Principle, for it becomes "substance" on the plane of the manifested universe, an illusion, while it remains a principle in the beginningless and endless abstract, visible and invisible space. It is omnipresent, because it contains all and everything. *Its impersonality is the fundamental conception* of Theosophy. It is latent in every atom in the Universe and is the Universe itself. Thus Theosophy is not atheistic, but is opposed to anthropomorphism.

The universe is the periodical manifestation of this unknown Absolute Essence. which cannot be identified with a *being* of any kind that can be conceived by human mind. It is neither Spirit nor Matter, but both. Parabrahman and Mulaprakriti are One in reality, yet two in the universal conception of the manifested, including the One Logos.

The One Logos is no *personal, extra-cosmic* God, but only the aggregate of the Dhyan-Chohans and the other forces.

The Universe is worked and *guided* from within outwards, by almost endless series of Hierarchies of sentient Beings, who are the agents of Karmic and Cosmic Laws. Each of these Beings either *was*, or prepares to become, man; they are *perfected*, when not incipient men; and differ morally from the terrestrial humans in that they are devoid of the feeling of personality and of the *human* emotional nature—two purely earthly characteristics.

Man is a compound of the essences of all the celestial Hierarchies and has reached the appropriate equilibrium between matter and spirit, thus winning for himself the right of becoming divine, through self-experience. The pivotal doctrine of the Esoteric Philosophy admits no privileges or special gifts in man, save those won by his own

Ego, through personal effort, by self-induced and self-devised ways (checked by Karma) throughout a long series of metempsychoses and reincarnations.

Therefore, Man, by paralyzing his material nature and acquiring spiritual knowledge can make himself superior, in one sense, to any celestial Hierarchy. The relation of Man and his correct attitude to Them is set down in these inspiring words by H. P. Blavatsky (*The Secret Doctrine* 1, 1.280).

> " Neither the collective Host (Demiurgos), nor any of the working powers individually, are proper subjects for divine honours or worship. All are entitled to the grateful reverence of Humanity, however, and man ought to be ever striving to help the divine evolution of *Ideas,* by becoming to the best of his ability a *co-worker with nature* in the cyclic task. The ever unknowable and incognizable *Karana* alone, the *Causeless* Cause of all causes, should have its shrine and altar, on the holy and ever untrodden ground of our heart-invisible, intangible, unmentioned, save through " the still small voice " of our special consciousness. Those who worship before it, ought to do so in the silence and the sanctified solitude of their Souls ; making their spirit the sole mediator between them and the *Universal Spirit,* and their good actions the only priests, and their sinful intentions the only visible and objective sacrificial victims to the *Presence.*"

The Voice of the Silence which may be described as the Book of Theosophical Yoga, clearly sets forth the ethical aspects of Theosophy.

Alas, alas, that all men should possess Alaya, be one with the Great Soul, and that, possessing it, Alaya should so little avail them! Alaya is the Universal Soul. There is a God in each human being, and each human being is an incarnation of his God. All that an average man can know of his God is what he knows of, through and within himself.

" Behold the Hosts of Souls. Watch how they hover o'er the stormy sea of human life, and how, exhausted, bleeding, broken-winged, they drop one after another on the swelling waves. Tossed by the fierce winds, chased by the gale, they drift into the eddies and disappear within the first great vortex."

The vast majority in the human kingdom, entirely careless of their spiritual privilege-responsibility, live in their animal-sensual nature and thus court pain and suffering which at some time or other act as an awakener.

" No warrior volunteering fight in the fierce strife between the living and the dead, not one recruit can ever be refused the right to enter on the Path that leads toward the field of Battle." The " living " is the immortal Higher Ego, and the " dead "—the lower personal Ego.

Any one who aspires and wills can abandon the life of the senses and choose to live as a Soul. For such the instruction is given :

> Shun ignorance, and likewise shun illusion. Avert thy face from world deceptions : mistrust thy senses ; they are false. But within thy body—the shrine of thy sensations—seek in the Impersonal for the " Eternal Man " ; and having sought him out, look inward ; thou art Buddha.

To seek the Self one must recognise the real nature of the mind, which is dual. Mind is called " the great Slayer of the Real ".

> " Mind is like a mirror ; it gathers *dust while it reflects.* It needs the gentle breezes of Soul-Wisdom to brush away the dust of our illusions. Seek, O Beginner, to blend thy Mind and Soul.
>
> Withhold thy mind from all external objects, all external sights. Withhold internal images, lest on thy Soul-light a dark shadow they should cast".

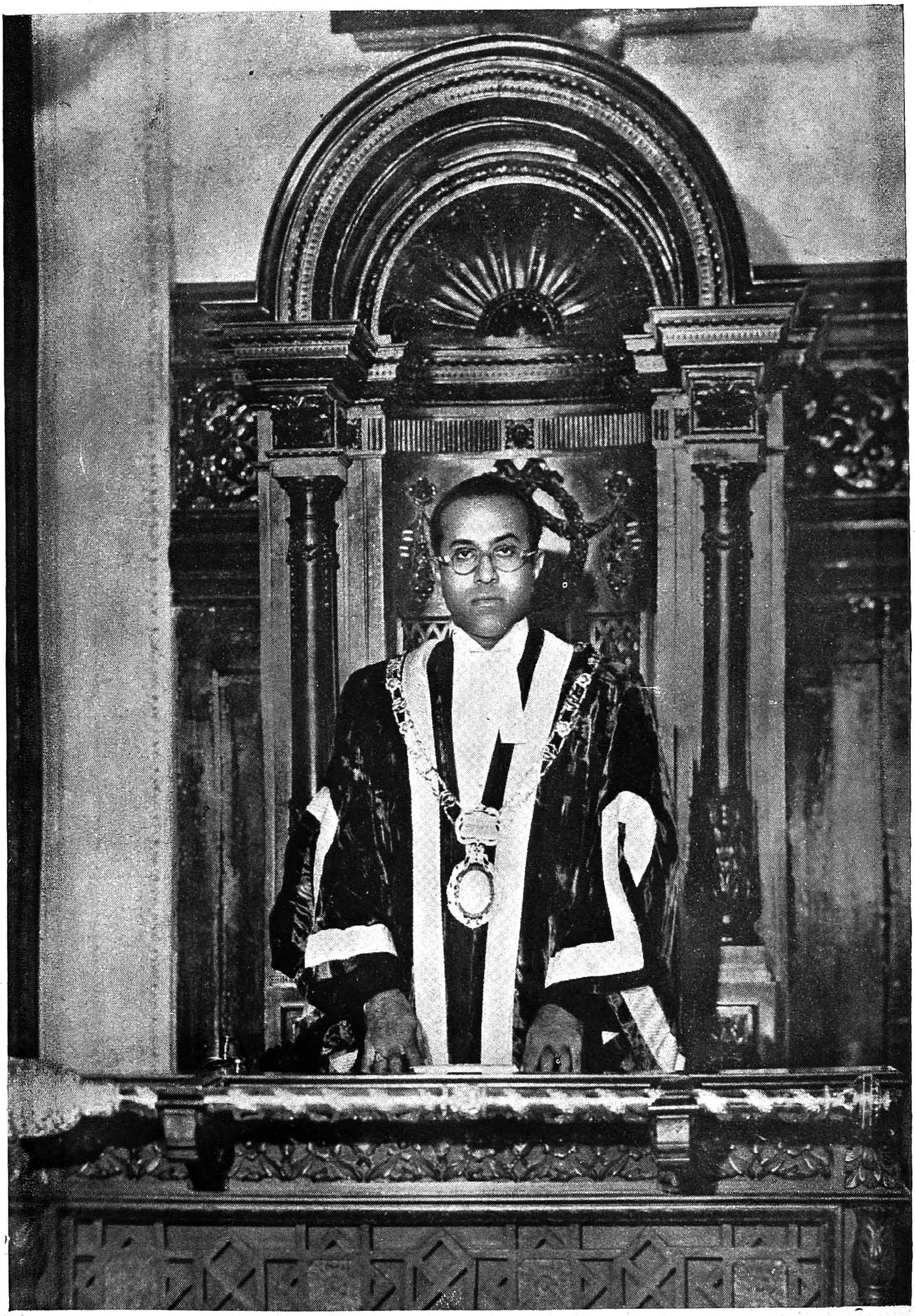
The elimination of the carnal mind becomes possible by the practice of certain Paramitas or Virtues—Charity and Love immortal: Harmony in word and act, counter-balancing the cause and the effect, leaving no further room for Karmic action ; Patience sweet that nought *can ruffle ; Indifference* through which illusion is conquered and Truth is perceived ; the dauntless Energy that fights its way to supernal Truth, out of the mire of lies terrestrial. The acquisition of these spiritual qualities should be through the practice of Dhyana or Contemplation, which is both a power and a virtue in itself, and which makes the attainment of the Great Self possible. The quality Prajna " makes of a man a *God, creating him a Bodhisattva, son* of Dhvanis."

The Path of Holiness bifurcates into the Path of Liberation and the path of *Renunciation. Both are of merit ; the* choice is left to the disciple.

To the man who has attained spiritual perception it is said :

> " Know that the stream of superhuman knowledge and the Deva-Wisdom thou hast won must, from thyself, the channel of Alaya, be poured forth into another bed.
>
> Canst thou destroy divine *Compassion ?* Compassion is no attribute. It is the Law of *Laws*—eternal Harmony, Alya's *Self* ; a shoreless universal essence, the light of everlasting right, and fitness of all things, the law of love eternal."

The Grand Path of Renunciation of the very bliss of Nirvana, so that suffering humanity may be served, is the goal pointed out. Of these Divine Renouncers it is said ;



SRI M. A. CHIDAMBARAM CHETTIAR, MAYOR OF MADRAS, 1955

"Self-deemed to live through future Kalpas, unthanked and unperceived by men; wedged as a stone with countless other stones which form the "Guardian Wall", such is thy future if the seventh Gate thou passest. Built by the hands of many Masters of Compassion, raised by their tortures, by their blood cemented, it shields mankind, since man is man, protecting it from further and far greater misery and sorrow."

Thus, from the metaphysical and the philosophical as from the psychical and psychological side, the truth of Interdependence and of Universal Brotherhood is stressed in Theosophy.

"The essence of Theosophy is the perfect harmonizing of the divine with the human in man" (*Five Messages,* p. 6) and the starting point of that holy labour is some comprehension of the passage which follows. In the Catechism the Master is made to ask the pupil (*The Secret Doctrine,* 1, p. 120):

"Lift thy head, oh Lanoo; dost thou see one, or countless lights above thee, burning in the dark midnight sky?"

"I see one Flame, Oh Gurudeva, I see countless undetached sparks shining in it."

"Thou sayest well. And now look around and into thyself. That light which burns inside thee, dost thou feel it different in anywise from the light that shines in thy Brother-men?"

"It is in no way different, though the prisoner is held in bondage by Karma, and though its outer garments delude the ignorant into saying, "Thy Soul and My Soul."

A Tamilian's Thoughts on a Singhalese Balasiksha

By

SRI T. P. MEENAKCHISUNDARAM

THE Silver Jubilee of a University found by a Merchant Prince brings back to mind the Greater India of culture, when he wielded his influence and especially Ceylon which is near home. Every State represents a harmony of its history, and even the small island State of Ceylon is not an exception. Fortunately or unfortunately, it speaks in two voices. The Tamil and the Singhalese are, however, not two racial divisions but two languages, if not dialects. The Tamils and the Singhalese have been living together so intimately, sometimes intermarrying, sometimes worshipping at the same altar of Buddha, all through the history of this historic island that none but a Hitler could think of any two pure races on this Southern Sea.

Recently, while in a reverie these thoughts were surging forth in my mind; my eyes fell on an Infant Reader in Singhalese, and I began to wonder whether after all even these languages ever remained as two isolated islands. At the first flush, I saw so many similarities that I thought it better to share these messages of mine in this Balasiksha with others interested in Ceylon and Tamil.

The pure sounds of the alphabets are not pronounced by themselves all over the world. Certain enunciative affixes are always added to the sounds. The grammarians of the Tamil prescribe the use of the suffixes, " a ", " Karam ", " Karam " and " Kan ", e.g., a-Karam, a Karam; Ma-k-kan. Except in the grammarians' jargon these are never heard in common parlance. In any Kindergarten, children should at the top of their voice in a sing song tone. A, a na ; Ka-a-na. Cenavarayar therefore adds anam enam and onam to the list of such alphabetical suffixes. The Nattukkottai Chettiars even in Ceylon are known by their perplexing array of initials which are pronounced with the same suffix a-na so vociferously used by the children. This language of the initials reminds the modern terms like UNESCO, etc. This suffix may be traced to the gramma-

rians' K an through gan, han and an or rather to a nam mentioned by Cena-varayar. It is this very form popular in the Tamil Kinder-garten that is popular in the Singhalese Kinder-garten as well, but with the necessary changes prevalent in the Singhalese language. N a ma becomes Nama ; K a ya becomes Kaya in the latter language. This shortening of the vowel in the initial syllable reduced a na to a nu in the plan of the weakened final 'a' we hear the enunciative final 'u' so common in every other Tamil word. Anu is therefore the enunciative suffix added to any one of the alphabets in the *Singhalese.*

Coming to the sounds of the Singhalese language themselves, it was a startling discovery for me to find 'ழ' which is considered to be a peculiar Dravidian sound preserved in Tamil, Malayalam, and Old Canarese, included among the Singhalese consonants. Of course the sound as heard today is the lingual 'L', but in Ceylon it is usually to be compared with Tamil 'ழ' It may be taken to represent the Tamil 'ள' ; but it appears to the present writer that new light may be thrown in deciphering the old forms if this sound is equated with 'ழ' rather than with 'ள' especially in view of the fact that 'ழ' itself is pronounced as 'ள' in Jaffna.

The very third letter of the alphabet a variation of 'a', corresponding to the sound of 'a' in 'man' what is really 'ae' was still more startling as more faithfully preserving the sound of the Parent Dravidian language than the much advertised Dravidian languages themselves. I have put forward the theory that this 'ae' was an original Dravidian sound that still persists to some extent in the peculiar Tamil pronunciation of Ganga, balam as Genga· (See also 'ள' the verb being 'செ' in the past tense and to a great extent in the pronounciation of 'ae' sound in the word "Bank, Band, etc., with 'ய' as *biyark, biyard,* etc., this latter method giving us the clue to find out the original 'ae' sound in words beginning with 'யா' like 'யானை' 'யாம' etc. It is because of the latter day influence of the school of grammarians with its bias for Sanskrit, that this peculiar sound of the Dravidians failed to get its script in the alphabet of the Dravidians with the result that the various Dravidian languages began to shift for themselves as best they could, some writing this sound as யா' (Ya) and some others as 'ஏ' (E) யானை, Yanai ; Tamil, ஏனுக Enuka : Telugu, யான் becomes ஏன் in its suffix form in Tamil itself). Perhaps it is in the Singhalese language alone that this parent sound has found a place and a habitation, with a separate script for both the long and short forms of this vowel. It is very curious that the word 'யானை' which therefore should be "ae nai" should contaminate the Singhalese word 'aeta' which comes

from the Sanskrit "Hasti" through "ati" due to a confusion which dogs the fate of the sound 'a' in the Dravidian.

The Singhalese scripts themselves, in form, resemble the Grantha script and therefore the Tamil and Malayalam scripts in certain respects with the peculiar tilting of the angles and in others resemble the Kanarese and Telugu scripts, therefore standing midway between these two, viz., Tamil-Malayalam and Kanarese-Telugu and explaining the history of both these scripts developing out of a common script which may be taken to be nearer the Singhalese script.

Passing from the sounds and the script to the words in the Singhalese, the Balasiksha gives us a history of the happy commingling of these two great languages of the island. Kal is the Tamil word for stone or rock and this is found in the Singhalese as Gal. "Galvihar Buddha" has gained an international reputation when the west was attracted by the Eastern Art. In this age of science, Galoya project has become well known to the world, thanks to its American experts. In both these terms Galvihar and Galaja the Singhalese word 'Gal' appears and it means stone or rock. There can be no two opinions about tracing it to the Tamil word "Kal". Sometimes an enunciative final "a" is added in the Singhalese.

The Singhalese word for the fox is 'நரியா' Nariya. The derivation is simple. The Tamil word is 'நரி' Nari. Even as *Taila* becomes *Tailaya*; *Loka* becomes *Lokaya*; *Nari* becomes *Nariya.*

The Singhalese word for the bat is 'வவுலா' (vavula). It is to be derived from the current-form of the Tamil word 'வௌவால்' (vauval) where வௌ வவு; and not from the classical form வாவல் (vaval). The enunciative final 'a' has been added in the Singhalese form.

There is a classical word நொடி nodi (i.e., to speak in a light vein) in Tamil. The Singhalese word நொகி (Noki) means "to say". The interchange of "K" and "t" is known to take place in the dialects of old Tamil as proved by முகித்தான் mukittan and முடித்தான் (mutittan), the two forms of the same word.

The word for, கீழ்படி "to obey", "to do as the other does" is Ki, *karuvenu*; Kar the root of the second part is Ka, "to do" from Sanskrit. The first part is derived from the Tamil prefix கீழ் (under).

The word for night is "இரா" (ira) in Tamil. There was a time in the Dravidian languages where the initial syllables were not uniformly receiving the stress as in modern times, with the result 'இ' disappeared in Telugu and various other dialects leaving 'ரா' 'ira' alone. The Singhalese word for night in this very "rae" thus showing

that this word gained currency in ages past.

Here we find the former initial 'i' contaminating the subsequent vowel 'a' and converting it into ae. There is another such word 'ra' for Toddy. This may be traced to நறா (nara) where the loss of the initial syllable may be explained on similar grounds as being due to the want of stress on the initial syllable. But one must in fairness add that on similar grounds the word can be traced from "Sura" in Sanskrit.

The word for any musical instrument in Singhalese is *Baera.* This can be traced to பறை, a drum in Tamil. The breathed consonent 'p' has become 'b' even as 'k' in kal has become 'g' in gal. The 'a' has become ae as is usual with many Tamil vowels in the initial syllable especially coming after a sonant (Belam for Balam).

Malagama is the name of a village in Jaffna: "gama" is the prakrit form of the Sanskrit word "Grama". The first part of the compound Mala means a flower and we have in this sense, the word மலர் (malar) in Tamil. The final 'r', there, was so slightly pronounced that in prosody in assonance this came to be almost neglected. The Sanskritists have to derive it from "Mala" meaning a garland.

The word 'அயல்' in Tamil means 'near by' or 'by the side of' or 'neighbourhood'; in the dialects it becomes அசல் (asal) which many will conclude was the original form. In Singhalese this very form 'asala' with enunciative final 'a' is found with the same meaning.

The word குட்டன் (Kuttan) means "a small boy", குறு (Kuru), குள் (Kul), குட (Kuta) are all inter-related. The Singhalese word குடா (small) seems to be connected with this group.

There is another curious word in Singhalese "meni" meaning '-similar'. The word with long 'e' is found in the Tamil dialects. The phrase "ரூபாய்க்கு எட்டு மேனிக்கு" "eight per rupee" is usual; but we have also "கல்மேனிக்கு உடம்பு ஆயவிடும்" "The body becomes as it were or similar to a stone" where the significance of similarity comes in. Probably it is another form of the classical word மாவு which implies both the ideas of "similarity" and "common measure."

It is very doubtful whether one can derive the Singhalese word "ara" from the Tamil அது atu The final 'u' in Tamil becomes in Singhalese a. In Tamil itself we have miti (to trample) becoming "miri" where 't' becomes 'r'. On this analogy அது (atu) can easily become அர (ara). But vocabulary may be borrowed and the similarity here may not mean much unless the percentage of such common words is very high as in this case.

In addition to these similarities in the vocabulary which has to be examined in detail from this point of view, a few similarities in the phonetic tendencies in addition to those already mentioned may be given. In Telugu it is an ordinary rule for words like "namam" to become namamu, this later becoming the mouthful form "namambu." A nasal consonant coming in before a sonant misled people into thinking that this is a sonant after a nasal consonant. This tendency is evident in the Singhalese as well, as amra' (mango) becomes, through 'am' as in Hindi, 'amba', reminding us of the Tamil forms Ekambaram Ekambam of the Sanskrit word 'Ekam ra.'

No theory is put forward in this essay which is intended to draw the attention of the scholars to one fruitful way of studying Singhalese and addition to its scientific value has a practical value of immense moment in the present set-up of things for arresting the fissiparous tendencies and bringing together the two groups speaking two different languages.

Gotuvadyam

By

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THE *Gotuvadyam* stands as the most perfect type of concert instrument evolved by the genius of man. This instrument had its origin in South India about three centuries back. The fact that this instrument is not represented in the temple sculptures belonging to the period (seventh to the thirteenth centuries) is proof of its later origin. The name Gotuvadyam (actually Gottivadyam) occurs in the Telugu poem *Sringara Savitri* written by Raghunatha Naik (early seventeenth century). The instrument is also known by the name *Mahanataka Vina.* This name signifies that its loud tone entitled it to be used as an accompaniment in dramatic performances, inclusive of operas or *geyanatakas* and dance dramas or *Nritya natakas.* The gotuvadyam is the most ideal instrument for performing melodic music of the highest type.

Gotuvadyam is a Tamil name. It means an instrument played with a Kodu, which means a stick in Tamil. Kodu + Vadyam will become Kottuvadyam according to Tamil grammar. Kottuvadyam, became Gottuvadyam and still later Gotuvadyam. When the modern Tanjore vina was perfected in Raghunatha's Court, the concept of Gotuvadyam soon emerged. Gotuvadyam is just the vina minus the frets and the waxy ledge.

The idea of playing a stringed instrument of the plucked group by gliding a piece of wood over the playing strings is more than two thousand years old. In the Amaravati Sculptures, we see a small stick in the hands of the harp-player. In the early harp, however, the wood was used just to damp the string after it had been set in vibration. The strings of the early harp were all of gut. This damping of a string, after it had been plucked, was essential in order to make the subsequent notes clear. In the absence of this damping, every string after being plucked would continue to vibrate for some time, and the result will be a medley of sounds. The problem is accentuated when low-pitched guts are sounded. It is too much to think that such devices as the modern guts, consisting of fine strands, mechanically twisted, existed in ancient times.

It is quite possible that the idea of the damper of the modern piano ema-

nated from the wooden damper in the hands of the early harpist. The stick also served to perform graces like the ascending glide (ullasita gamaka).

Three reasons for the loud tone of the Gotuvadyam as compared with the Vina are :

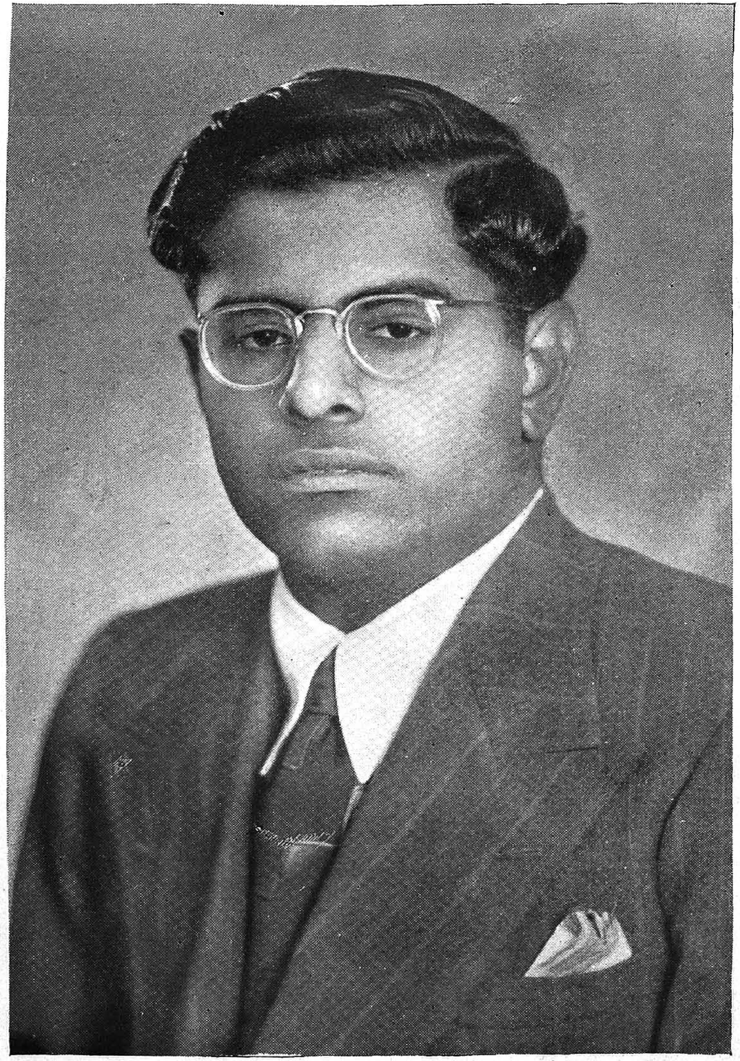
1. The absence of the frets which resulted in the reduction to some extent of the weight of the instrument.

2. The absence of the waxy ledge. Since the frets were absent, there was no need for the waxy ledge. The waxy ledge prevented to some extent the free vibration of the stem or the dandi. (It may be pointed out in this connection that the renowned Vainika of Vizianagaram, Vina Venkataramana Doss did not use a waxy ledge. He screwed on the frets (made specially with projections at the two ends) to a thin wooden frame at the correct positions. This wooden frame with the twenty-four frets screwed on was in turn screwed on to the dandi or the stem at three places. This intelligent device was one of the factors that contributed to the loud tone of his instrument.

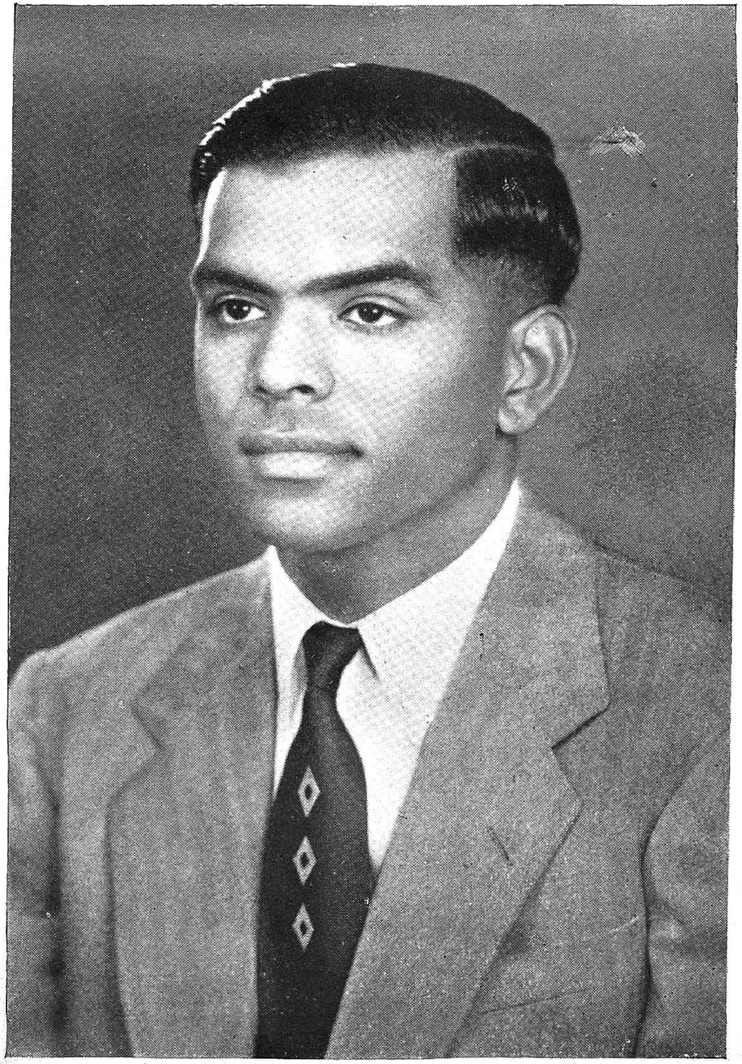
3. The playing strings of the gotuvadyam being kept in high tension. In the vina, the strings are subjected to lateral deflection for playing gamakas and hence the strings, out of necessity are tuned to medium tension. In the gotuvadyam there is no lateral deflection and hence the strings are tuned to a higher pitch and played.

The gotuvadyam consists of a large pear-shaped bowl scooped out of a block of jack wood. At the flat top of this bowl, is the main bridge of wood. On the top of this is a plate of bell-metal or silver. Secured to this bridge and the belly is the side bridge, which is an arc of metal. The bowl is connected to the stem or dandi by a projected ledge of ivory. The stem is hollowed out thin, and is of the same wood as the bowl. A flat piece of thin wood covers the entire top of the dandi. The stem leads on to the neck which is curved downwards. The tip of the neck is carved into the head of a Yali. Near the neck and below the dandi is the gourd resonator. The gourd resonator has a round hole cut out at the bottom.

The gotuvadyam has eight strings, five playing strings and three drone-cum-tala strings. Of the five playing strings, two are saranis and they are close to each other and the other three strings are the Panchama, Mandaram and Anumandaram. In the decreasing order of pitch, the notes heard on these five strings will be as s s p s p. The three side strings are respectively tuned to the notes s p s. They are called the Pakka Sarani, Pakka Panchama and



KUMARARAJAH SRI M. A. M. MUTHIAH CHETTIAR



SRI M. A. M. RAMASWAMI

Hechchu Sarani. There are also the sympathetic strings running underneath the playing strings and over the dandi. Usually the sympathetic strings are tuned to the notes of the Harikambhoji mela. At the right end, the strings are tied to metallic fastenings called langer, and these are secured to the attachment, Nagapasam. Small metallic rings gliding over the metal fastenings aid in accurate tuning. The five main playing strings are tied to the tuning pegs in the neck at the other end. The three side strings after passing over the *Pakka mettu,* (side bridge) pass over small ivory pegs and are tied to the three pegs on the side of the stem. The sympathetic strings are tied to small pegs on the other side of the dandi.

The gotuvadyam is kept on the floor in front of the performer and played. The stick which is usually cylindrical and sometimes barrel-shaped is held in the left hand between the fingers and is made to glide over the strings. The index finger and the middle finger of the right hand are used to pluck the playing strings. The little finger of the right hand is used to sound the tala strings. Sometimes wire plectra are used to sound the strings. The compass of the gotuvadyam extends to more than four octaves.

VARIETIES

An *Ekanda Gotuvadyam* is one wherein the whole body of the instrument inclusive of the bowl, dandi and the head-piece is scooped out of a single long block of wood.

An *Ekadandi Gotuvadyam* is one wherein the body of the instrument inclusive of the bowl and the stem are scooped out of one long block of wood and the head-piece is made out of another piece of wood and joined.

In the ordinary gotuvadyam, the head, dandi and the neck are separate pieces and joined.

TECHNIQUE OF PLAY

The strings are stopped with the piece of wood called *Kattai, Kuzhari* or *Urulai* in Tamil. The wooden piece is about two to three inches long and about an inch in diameter. Whereas the Kampita gamaka is produced by varying the speaking length of the wire, some other gamakas are produced by varying the speaking length of the wire and the tension of the string by pressing in slightly downwards. Graces like ascending glide and descending glide are produced with marked effect on the gotuvadyam.

On account of the fact that the strings have got to remain at a particular tension, the players of gotuvadyam have to decide beforehand the pitch at which they would choose to play and accordingly select the strings of required gauge numbers. Likewise, the weight

of the wooden piece held in the left hand is also of importance. This wooden piece is made out of the core of the tamarind tree or made of blackwood or ivory.

Gotuvadyam Srinivasa Rao (19th century) was the first person to specialise on this instrument and perform first rate classical music. His son, Sakharama Rao, made even a greater mark in the field. His stylish and polished renderings of kritis invested his performances with a special charm.

On account of the very nature of the instrument, it is not possible to reach a high speed in playing it. Music in nilambita kala will shine on this instrument.

The gotuvadyam is both a gana vadya and a pradarsana vadya, i.e., an instrument for playing music and for demonstrating various laws, facts and phenomena relating to music. The sarani string when gently tapped at 1/5, 2/5, 3/5 and 4/5 lengths will give the antara gandhara of the higher octave. The notes heard on the two sides of the segmented lengths of a stretched string and their relationship can be illustrated easily with the gotuvadyam. Dvigunatva, Trigunatva and the notes of the harmonic series can all be illustrated.

Nationalism in Telugu Poetry

By

Sri K. RAMAKOTISWARA RAO

Editor, *Triveni*

LOVE of the Motherland and pride in her glory are prominent in Telugu poetry. During the period of domination by foreigners, the yearning for freedom becomes an additional theme. Nannaya who composed the Telugu *Mahabharata* in the 11th century, gave a glowing description of the Vengi country ruled by Raja Raja Chalukya, and, in particular, of the *parishads* or gatherings of scholars where all literary and artistic work was appraised. The fertile plains watered by the Godavari were dear to this poet. In the 15th century, Srinatha composed the *Bhimmeswara Puranam* in which he sang of Draksharama as a veritable heaven on earth. But it was in his *Ballad of the Palnad Heroes* that he stressed the duty of the sons of the soil to protect it from tyranny and oppression Srinatha's verses in honour of the mountain-fortress of Kondavidu are recited to this day with fervour.

The patriotism of the Telugu poets is not just local; their vision comprises the entire Indian continent. A phrase we frequently come across in the poetry of the Vijayanagara period is "Sethu-Seethanaga-madhorvi"—the land between Rama's bridge to Lanka in the South, and the cold mountain Himalaya in the North. The monarchs of ancient India—Nala, Harischandra and Dushyanta—as well as the epic heroes of the *Ramayana* and the *Mahabharata* are extolled in Telugu poetry; incidents in their lives furnish themes for the Prabandhas. The Court-poets of Sri Krishna-Deva Raya give expression to the people's gratitude to the monarch for preserving the culture and the freedom of the land as against the Muslim invaders. Thus, Krishna-Deva Raya is not merely Lord of Karnataka and Andhra; he is the 'Hindu Suratrana', Sultan of the Hindus. With the passage of time, there was a reconciliation between Hindu and Muslim; and a famous Telugu poet, Addanki Gangadhara, dedicated a Kavya to one of the Kutub-Shahis of Golconda.

The spread of British rule resulted in an eclipse of indigenous culture, though the people were thankful for

peace and orderly administration. Towards the middle of the last century, the establishment of colleges and universities led to a fruitful contact with a different type of culture. The literature and science of the West brought a new vision to the intellectuals of Andhra, as it did to all Indian peoples. After the first shock of this impact, Telugu scholars and poets, brought up in the new atmosphere, enriched the literature of the mother-tongue. The English were a freedom-loving people; Shakespeare, Milton and Shelley wafted the breath of freedom. So, the feeling grew that we could attain freedom under the aegis of England. At political conferences in the Krishna and the Godavari districts, poets like the late Chilakamarti Lakshmi Narasimham recited their poems detailing the benefits of British rule and urging the people to achieve political freedom. But, with the upsurge of militant nationalism in 1906, Telugu poetry took a turn definitely hostile to the foreigner. The British had robbed us of our political freedom; they exploited our wealth; they ruined our culture. As Chilakamarti put it in a short, telling stanza:

> "The land of Bharat is a good milch-cow. And while the Indians are crying for sustenence, the white men, like astute cowherds, are milking the cow, after forcibly closing the mouths of tender calves."

This stanza rang like a battle-cry. Chilakamarti also praised the heroes who suffered imprisonment in the freedom struggle. "To them," says the poet, "the prison is a palace of marble, and the handcuffs are transformed into garlands of flowers."

The decay of Indian culture, and the utter dependence on the foreigner even in the economic sphere, were described vividly and with remarkable literary grace by Chennapragada Bhanumurti in his *Bharata Dharma Darsanam*. To Telugus of that generation, Japan, which overcame the might of Russia, was the symbol of the rise of the Sun of Freedom in the East, and they felt that it was the turn of the other Eastern lands to assert *their* freedom. In India, Bengal lighted the torch. The 'Vande Mataram' of Bankim Chandra was on everybody's lips; and similar songs, breathing the love of Andhradesa, its rivers and mountains, its heroes and poets, were composed by Telugu poets like Mangipudi Venkata Sarma.

But then, Andhra was only a child of Bharat; Vanga, Maharashtra, Dravida, Kerala, Karnataka, and other units were Andhra's dear sisters. This note of friendliness towards neighbouring peoples was the result of the writings and speeches of the leaders of the Andhra movement who viewed the linguistic redistribution of India as a part of Indian nation-building. So, the

love of Andhra and the love of Bharat have coursed through Telugu poetry like the Yamuna and the Ganga, while the love of all humanity is the unseen, yet powerfully felt, undercurrent of *Saraswati*. Swaraj for India, and a province for Andhra have been the twin-dreams of our political leaders and our literary craftsmen for over four decades. Both these dreams have formed the subject matter of Telugu poetry in recent years.

But, inevitably, part of this literature is mere propaganda; it does not rise beyond the level of dull monotonous verse. There are, however, some gifted singers whose work is of enduring value, and deserves to rank with the noblest poetry of other lands. The late Gurazada Appa Rao was definitely a pioneer. "Love the Country, O! Brother," sings Guruzada, "but the country is not just the soil; the country is the men who dwell in it." According to him, this love must lead to service of fellowmen in the present. And again, the love must not be tinged with hatred. "Do not look down on the Muslim as an intruder; why, if the British came yesterday, and the Muslims the day before, you came only the day before that." The country belongs to all its children, whatever the time of our ancestors' migration to it. Rayaprolu Subba Rao is a harbinger of the new age of Romantic Telugu poetry. But he is also great as a poet of patriotism. "To whichever country you go, and wheresoever your feet might tread, love the land of Bharat; there is no land like ours." So sang Subba Rao forty years ago. The Andhra movement inspired him, and he called on Andhras to remind themselves of the glories of Amaravati, Warangal and Vijayanagara, to dream great dreams and build modern Andhra after a noble pattern.

Viswanathan Satyanarayana comes a little later. In his 'Andhra Paurausham' he narrates the heroic deeds of the Andhras of previous ages. This book of verse brought him immediate recognition as a poet of the front rank. But he rises to greater heights in his 'Andhra Prasasti.' The lyrical element is more pronounced here. The poet seizes on important moments and invests them with the halo of permanence. King Dipakrani of Srikakulam, forerunner of the Satavahanas, discovers a boy riding a lion on the banks of the Krishna. He shoots the lion, and the lion takes on a human shape and commends the boy-hero to the King's care. The king, being childless, adopts the boy and expresses a hope that some day he might bring together the waters of the Krishna and the Ganga. This is prophetic of the Andhra conquest of Magadha. The dedication of the Telugu *Mahabharata* by Nanaya to Raja Raja is another moment fraught with destiny. Satyanarayana, in his Andhra Prasasti, reveals himself as a poet who

combines lyrical charm with a power of dramatization. It was the prelude to poetic achievement through diverse modes of expression.

Very close to Satyanarayana was young Kodali Subba Rao, cut off, alas, in the heyday of his success. Subba Rao's *Hampi Kshetram* is a series of cameos of life in Vijayanagara—the courts, the monarchs and marshals, the poets and artists. The memory of Vijayanagara under Krishna Raya and Timmarasu is enshrined by Subba Rao in poetry that will live as long as Telugu lives.

The *Rashtra Ganamu* of Tummala Sitaramamurti Chowdari is a beautiful epitome of the patriotic feelings of the Andhras and of their dreams for the future.

The coming of Gandhi was a great event in Andhra's cultural life. His message of truth and non-violence altered her outlook. His personality captured the imagination of her poets. The late Basavaraju Appa Rao refers to him as 'our Gandhi,' and asks in a tone of intense affection, "What if he is clad in a lion-cloth ? What if he is born as a Komati ? When he moves his foot, the entire Universe is set in motion. When his little tuft waves, it is the dance of the four Vedas." To Nanduri Subba Rao, a cousin of Appa Rao and writer of the famous *'Yenki Patalu,'* it is Kasturi Bai who becomes dearer than even Gandhiji. She is 'Mother Kasturi', the partner of the Mahatma and his inspirer.

The *Soundara Nandam* of Pingali Lakshmi Kantam and Kasturi Venkateswara Rao is an entrancing picture of the age of Buddha. But is is obvious that the poets owed their inspiration to the life and teaching of the Mahatma. The descriptions of the Buddha and his disciples as they sit under the shade of trees in peace-filled *Ashramas,* or as they wander about the cities and the villages of the land bringing succour to the distressed, remind us powerfully of Sabarmati and Sevagram, and of the Mahatma's march to Dandi or Naokhali. In his *Gudi-Gantalu* (Temple Bells) Venkateswara Rao celebrates the pilgrimage of Harijans to the Lord of the Seven Hills at Tirupati. The poem calls up a vision of the Deity's compassion for his humble devotees.

But alongside of this type of poetry charged with peace and compassion, there is the other type—aggressive, strident and urging the people to disobedience of the foreigner. For full quarter of a century, the land plunged in what was a war of liberation, though the war was a non-violent one. Lathi-charges, shooting, imprisonment of thousands of patriots, were common occurrences. Khaddar-clad men and women marched in battle array and sang pat-

riotic songs as they marched. This provided occasion for poets and song-writers to improvise verse and song. Hence, it was not literary charm that counted but vigour of expression and the ability to rouse emotion. One Telugu song by Garimella Satyanarayana—"We do not want this White Government"—rendered the poet famous overnight, and it came to be sung from one end of Andhra Desa to the other. In prison camps the non-Telugus learnt the song and carried it to their respective homelands. Then there were songs glorifying the national flag which, according to the composers, would fly over all the continents and bring everlasting fame to India. Individual heroes like Motilal Nehru and Chittaranjan Das of an earlier generation, and Jawaharlal Nehru and Subhas Chandra Bose were praised in song and verse. Even plays were written in which they appeared as the principal characters. The leaders of the Congress movement in the Andhra country like Venkatappyya and Prakasam, Duggirala Gopalakrishnayya and Dr. Pattabhi were mentioned in literary productions, and acclaimed as national heroes. This was literature of the hour. It served its purpose in carrying the cult of Swaraj to the Andhra people, and urging them to sacrifice and suffering. The spinning-wheel, transformed in men's imagination into the 'Sudarsana Chakra' of Lord Vishnu, was reverenced as the symbol of freedom; and inspiring songs were sung about its virtues and efficacy.

Now that freedom has been won, the emphasis shifts. The younger Telugu poets dream of a brave new world where inequalities between man and man shall not exist, and the peasants and workers will, at long last, come into their own. Srirangam Srinivasa Rao is the leader of this school. In form as well as in content, his verse marks a revolution in present day writing. He is not an avowed Marxist, though Marxism has influenced him. There is widespread discontent,—political, social and economic. Freedom has not solved all our problems and it has raised new ones. A nation emerging into the dazzling light of freedom takes time to adjust itself to new conditions. The administration of a modern State, in the complex conditions created by international rivalries, will tax the energies of the mightiest amongst us. If poets, in common with the rest of Indian citizens, give expression to the feeling of discontent and disillusionment, they are but giving body and form to the prevailing mood. After the inevitable period of transition, a correct perspective will be reached. Then will the poetry of Andhra become the vehicle of a new hope and aspiration. The poetry of the future will mirror the achievement of peace under difficult conditions, and the consolidation of national freedom, in body, mind

and spirit, as an integral part of universal freedom. A great epic of the Gandhian era has not yet emerged in any Indian language. Andhra is rich in patriotic fervour and poetic inspiration and may it be given to some rising poet to chronicle in noble verse the saga of Indian Freedom, recapturing the stately diction of Nannaya and the tense drama of Tikkana !

ANNAMALAI HALL, MADRAS

Sir C. P.—A Dynamic Personality

By

YESSARKAY

TO attempt a short life sketch of a dynamic and versatile personality like Dr. Sir C. P. Ramaswami Aiyar —C. P. as he is affectionately and popularly known—is a very difficult task, for not only is he an outstanding figure of this country, but his career has been one of epoch-making events and richly variegated activity. He is one of the very few statesmen of our times who have filled a variety of public roles with great distinction. A who's who will give the salient features of this genius, starting with his birth on the 12th November 1879 and going on to describe his scholastic and collegiate career and the various parts subsequently played by him in public life. In this sketch—if I may call it that—I would rather dwell on the most outstanding characteristics of this great man and recapitulate what he has been, what he has done, what he stands for and what the country can expect of him. To do so, however, requires a basic understanding of the most important epochs in his life and to that extent a certain amount of biographical data has to be given.

I would review his life in five different phases, each representing a distinct characteristic of his make-up. The first phase of his career was the period of his days as one of the leading legal luminaries on the original side of the Madras High Court. Belonging to a family steeped in the traditions of the Bar and having married into a family also wedded to that profession, it was no wonder that Sir C. P. should make an immediate mark in the field. With the appointment of Sri C. V. Kumaraswami Sastri as Judge, Sir C. P. took over his work as lawyer and as he frequently used to say his income rose from almost nothing to over four figures in one year. The famous Krishnamurthi case in which Sir C. P. crossed swords with Dr. Besant was not merely a great professional victory but what was more important to Sir C.P. secured for him the friendship of Dr. Besant, a friendship that was productive of remarkable consequences. It was Dr. Besant who initiated him into politics. Even in politics Sir C. P. was quite moderate and knew how far to go. During the Home Rule agitation when Dr. Besant was interned there was a talk of roping in Sir C. P. too. It was suggested that he should be

politely warned not to make any public speeches. But the authorities were told that it would be no use threatening Sir C. P., that he knew his law and no one would ever find him on the wrong side. The notice was never served as they realised they could never catch him crossing the limits set by law. Sir C. P. has always acknowledged his indebtedness to Dr. Besant whom he regarded as his political Guru and never failed to pay tribute to the great services rendered by her to our country. It is one of his favourite sayings that it was Dr. Besant and Mahatma Gandhi who enabled the average Indian to feel Indian and walk erect. The association of these two brilliant personalities is one of the great landmarks in Sir C. P.'s career.

As a lawyer Sir C. P. was thorough. His father, Sri C. R. Pattabhirama Aiyar, was a strict disciplinarian and put young C. P. through a rigid course of regimentation while at college. Sri Pattabhirama Aiyar had his own ideas of how young men should be brought up. The daily routine used to be quite rigorous, but he believed in providing all the essential requirements for the boy. Sir C. P. has often mentioned one great characteristic of his father, that of never allowing him to handle cash. While he was prepared to bring the moon to him, he would never give him any money. He had set views on recreation, and fond as Sir C. P. was of lawn tennis, he had often to practise the game on the sly at noon on the Presidency College grounds, always afraid of being caught. That affectionate, yet firm control, that supervision which was strict but tempered with kindness, that love which never degenerated into indulgence, these contributed in large measure to the shaping of the young man. It was as though the father saw the great role his son was destined to play and took adequate precaution to fashion him and equip him for that destiny.

Whenever a case came up, Sir C. P. studied all the aspects—at times even matters requiring expert technical knowledge—and went to the Court fully armed. He had once to deal with a Ship's Captain in a certain suit. During the course of his cross-examination of the Captain he exhibited such a remarkable knowledge and insight into navigational details that the witness was astounded and floundered and Sir C. P. won his case. Later on, when he had to argue the Periyar water case for the Travancore Government, he read all the available literature on the law of waters. This flair for going to the root of things Sir C. P. has even now. In fact, the library at Grove is a marvellous collection of almost all the latest authorities on the subject of law besides rare manuscripts and classics.

It was during this period that Sir C. P. first stood for election to the newly—formed Madras Legislature. The

din and bustle and excitement of those far off election days are still green in the memory of many of us. He had to contend against heavy odds and tense communal feelings. Many still remember the revolver incident in Chengam Bazaar. Sir C. P. was due to speak at an election meeting there but he received a letter to say that if he attempted to speak he would be assaulted. Undaunted Sir C. P. was there on schedule and started his speech by referring to the threats he had received, and dramatically producing his revolver and putting it on the table, he announced he was ready to face the music. Needless to say it was quite a successful election meeting. There was a very interesting incident connected with this episode, perhaps little known to persons outside the intimate circle. The members of the family knew about the threats received and they also knew the importance Sir C. P. had laid on success in the election. His mother and wife were, therefore, rudely shaken when on that morning they suddenly heard the sound of a revolver shot upstairs. They rushed up in anxiety but came upon a smiling but determined man who had just been testing the revolver in readiness for that evening's meeting! Sir C. P.'s election against odds and his subsequent appointment as Advocate-General have passed into history. It was very soon after that he was appointed Member of the Governor's Executive Council in charge of Law.

As a senior lawyer, Sir C. P. was respected and loved by his juniors whom he paid munificently. In his advocacy and arguments, there was absolutely no rancour, and one of his cardinal principles was to try and understand the other man's point of view. He always wore a smile and one could never say from his looks if he had succeeded in his case or not. He gave no quarter to any one and did not seek it of others. He was quite well informed on all points. His father had laid the foundation truly and well; as City Civil Judge he used to bring all plaints home and ask the young boy to examine them minutely every day after his academic work was over. So early in life, Sir C. P. got the opportunity to acquaint himself with all the intricate details of Court work. Sir C. P.'s evidence was taken by Montague who has referred to him as a "very very able man" who "tied them completely into knots." He was with the Congress and was one of its General Secretaries with Pandit Nehru but dissociated himself from the organisation for more moderate politics.

The second period in Sir C. P.'s career starts with his elevation to the Membership of the Governor's Executive Council of which subsequently he became the Vice-President. It is now admitted that if the scheme of Dyarchy worked with any measure of success, it was due largely to the co-operation of persons like Sir C. P. and to his ability to

co-ordinate the various opposing forces in the Legislature, smooth situations with his diplomacy, arguing them out of their views and taking a firm line on occasions. The deep personal attachment between him and Lord Willingdon and later on Lord Goschen was of considerable assistance and support not only in his skirmishes with the Raja of Panagal but in initiating far-sighted progressive schemes like Pykara and Mettur which, though much maligned at the time and regarded as stunts that would ruin the finances of the State, have proved themselves in the decades that have now passed. Sir C. P.'s reputation was assailed, his honesty of purpose and bonafides were questioned and motives were attributed, but notwithstanding all this misconceived and ill-designed propaganda, Sir C. P. carried through the Mettur, Pykara and Bhavani schemes and thousands of people today bless that man who has ensured power and light to many homes and water supply for many acres of land.

Sir C. P. was firm and never compromised with either his ideals or standards. Like Walpole, he never gave undue importance to barks and referred to 'My Government of which Lord Goschen is the head.' The proceedings of the legislature of those days make very lively reading. Sir C. P. with his quick wit and rapier-like repartees found opponents worthy of his steel in personalities like the late S. Satyamurthi and Sir A. Ramaswami Mudaliar. The earliest fillip to the industrialisation of the country was given then and Sir C. P. is admittedly the pioneer in the field of inaugurating Hydro-Electric schemes in this State. He realised even then the need to shake the land out of its agricultural lethargy and infuse into it the spirit of industrial development and progress which alone, he realised, would enable India to take her rightful place in the future comity of nations. Later in life, as Dewan of Travancore, he followed the same policy and made that land hum with the activity of many a factory. The Rubber Factory at Trivandrum, the Ceramics, Aluminium and Rare Earth concerns at Quilon, the Cement production at Kottayam, the Rayons at Perumbavoor and the FACT and the FIT at Alwaye converted the agricultural atmosphere into a hive of industrial activity, designed to help the people and the State in the profitable exploitation of the natural resources which had marked her out for a great industrial destiny.

With the relinquishment of office as Law Member, Sir C. P. entered the third phase of his career when he came back to the bar. He, however, did not devote his entire time to arguing cases and started withdrawing gradually from Courts, bestowing more time on advising the Princes of India, guiding them in the matter of the governance of their

charges, drafting constitutions for them and in cases like that of Patiala, endeavouring to extricate them from the difficulties they had got into. Well-versed as he was in constitutional law, his advice was sought by the majority of the Indian States from Kashmir to Travancore. In the course of these activities, he was called to serve for a short term as a Member of the Viceroy's Executive Council under Lord Willingdon, first in charge of Law and later in charge of Commerce. Very few outside his close associates know the vital role played by Sir C. P. during his term of office at the centre in persuading Gandhiji to attend the R. T. C. in London. I trust Sir C. P. will himself give the full details of the episode when he writes down his autobigraphical notes.

His long association with Travancore, first as Constitutional Adviser and later on as Dewan, constitutes the fourth phase of his career. The events of his regime are far too near us for a proper appraisal, but to those of us who have known him closely and have realised his dreams and ideals, there is no doubt that he laboured hard to put Travancore on the world-map and succeeded to a very large extent. He went to Travancore, as he has himself admitted, against the advice of his close associates, at the sacrifice of a very lucrative practice and at personal inconvenience, but he went because he felt that in that limited sphere of the State, endowed with nature's bounty and with a far-sighted ruler anxious to do his best to the people committed to his charge, he might be able to render real service and translate his dreams of progress into practice so that the State might progress economically, politically, industrially and culturally. That he succeeded in his attempts no one can deny and there can be no two opinions on the fact that he achieved a lot during his tenure in the State. The now flourishing University of Travancore and the introduction of compulsory primary education, raised educational standards in the State. The Temple-entry proclamation, inspired by Sir C. P. and agreed to by the Maharajah, gave religious emancipation to a large section of the State's population and was one of the earliest steps towards the ideal of the classless state, so much talked of at present. I have already referred to the great impetus given to Industry in the State and the consequent economic uplift in the standards of life. Whether it be in the matter of asserting the State's rights with the Resident or with the Central Govt., Sir C. P. was firm in his principles. He abolished capital punishment. He nationalised the transport system. He had one of the finest airports built at Trivandrum linking the metropolis with the rest of the world. During the worst years of the war he ensured unfailing supply of food to the people of the State. He started the Vanchi Poor

Fund as an ameliorative measure and when he left Travancore, the Fund had a reserve of 24 lakhs of rupees. He gave the State that political and economic and cultural stature it deserved but had not had before.

There have been critics who have held that in his administration Sir C. P. was dictatorial. This is far from correct. He was one of the most constitutional Dewans and whether it was a question of expending crores of rupees on a new industrial venture or one of granting an advance increment to a deserving official, Sir C. P. never acted without discussing with, and obtaining the concurrence of, the Ruler and as many experts and popular representatives as possible. He was always ready for parleys with his opponents but would never be intimidated by threats. One of his trusted friends once wrote and asked him to be very careful, but it was a characteristic reply he got—" Though a Brahmin by birth, I am a Kshatriya by temperament."

During the troubled times on the eve of the Independence of India, Sir C. P.'s stand with reference to Travancore evoked a lot of criticism. His claim for the independence of Travancore was misconstrued and misinterpreted. What he insisted on was the recognition of the authority of the State in internal and especially economic matters while it fitted into the national frame-work. With this he dealt at length in a seies of lectures on Federation delivered at Mysore. His firm handling of the Communist trouble at Vayalar was twisted and publicised as oppression. His stand on the position of Travancore on the lapse of Paramountcy was based on legal grounds and at no time was he against acceding to the Union in the three vital matters of Defence, Communication and Foreign Relations. The dastardly attempt on his life at a cultural festival changed the course of the history of the State and incidentally led him to sever his connection with it.

In the seven years that have elapsed after this episode, Sir C. P. has devoted his time and energy to the development of the cultural aspects of life, interpreting Indian traditions, religious and cultural, to other countries. He has been functioning as the unofficial cultural Ambassador of India, making her known in far-off lands like Brazil. Argentina and Canada, Australia and New Zealand. His thesis has been that the culture of India is not only basic but full of significance for the world at large. It may be true that the percentage of literacy from the Western standpoint is very low and that on the basis of ability to read and write we may not score many points. But as he has explained to many an audience outside, when it comes to a question of judgment, whether it be on a domestic affair or on a national matter like the elections on adult franchise, the average Indian knows how to act and act wisely.

He functioned as a Professor in one of the Universities in San Franscisco and in Yale and had an enthusiastic band of students, anxious to learn about India and to understand and appreciate the fundamentals of Indian Philosophy.

Sir C. P.'s seventy-five years sit very lightly on him. The disciplined youth, the hard-worked middle age and the systematic life of later years have enabled him to remain remarkably fit and the daily routine of yogic exercises keeps him mentally and physically quite agile and alert. With his active habits and the bountiful measure of youthful energy, the arresting personality of Sir C. P. can never be missed in any gathering. The wide-awake, intelligent eyes, the well-shaped nose, the characteristic white turban, the neat cut of his clothes whether Western or Indian, the intellectual tilt of the head, the sharp wit and quick repartee—these constitute the "C. P. Personality." For his age, he is capable of hard work, can walk miles without tiring himself, eat a square meal and enjoy it too. He is a voracious reader and always keeps himself *au fait* with all the latest news and developments, national and international.

Another great feature about him is his sense of punctuality. Punctuality in the ultimate analysis is consideration for others and Sir C. P. realises this as unfortunately few others do these days. He is a very good correspondent and besides being prompt, he replies every letter he gets. I remember once his getting a letter on the eve of his departure to England to attend a conference, from one who apparently did not share his political views. The writer hoped that the ship carrying Sir C. P. would sink and rid India of him. Sir C. P. wrote a polite reply to this also. Yet another characteristic of Sir C. P. is his ability to command the loyalties of persons near him. His consideration for those who serve him, his solicitude for their comforts when they move about with him, his sustained interest in their welfare—these bind them to him as no other tie can. Personal service is not always easy, but in the case of Sir C. P. it is an exceptionally pleasant duty. He never loses his temper and is always unruffled. That poise and equanimity of temper have won for him unstinted co-operation and unswerving loyalty from those closely associated with him.

Sir C. P. has a keen sense of humour. When he laid down office as Law Member of the Madras Government, Lord Goshen asked him if he could do anything for him. Sir C. P. said "Put me in prison for 24 hours. I shall then be sure of winning every election I stand for." This was, perhaps, a prophetic request! He was offered the Judgeship of the Madras High Court which he declined, preferring in his own

words, to talk nonsense a few hours daily to hearing it all day long.

His munificent endowments to charities and other deserving institutions have been many and have been made with the set purpose of fostering the basic culture of the land. His large endowment to the Poona University for Indological Research, the Lawyers' Benefit Fund he established in Madras to give a helping had to struggling members of the bar—these are striking examples of the variety of purposes which benefited from his generosity. His total benefactions extend to over six lakhs of rupees.

Sir C. P. can speak on any subject under the Sun with an authority and self-confidence that will baffle the most earnest student of that subject. Whether it be Engineering or Architecture, Music, or Chemistry, Religion or Medicine, Electricity or Plumbing, he is perfectly at home and speaks extempore with an appropriateness and appositeness that are remarkable.

There are quite a number of his friends who feel that his talents and administrative experience coupled with his diplomatic ability should have been utilised by the National Government. Somehow I do not fully share these views. He has now undertaken a far more important and vital responsibility, that of shaping the destiny of two great centres of learning and through them equipping the future generations of this great Republic with the necessary moral, economic, religious and cultural basis which would enable them to assist this country of ours in its progress towards the fulfilment of her world destiny. Whether as an administrator or advocate, educationist or man of letters, philosopher or patron of fine arts, his mental agility and physical alertness coupled with his intellectual poise and philosophical outlook make for a balanced synthesis of the best and the noblest of traditions of the land. With one like him controlling the activities of the Universities at Annamalainagar and Banaras, the students fitting themselves for the battles of life in these two centres, can rest assured of every conceivable facility which would enable them not only to look life's problems in the face but solve them quite satisfactorily.

May the giver of all gifts spare this intellectual giant for us for many more years so that his selfless toil may help Indian culture to come into its own!

Cecil Rhodes, Educational Philanthropist

By

SRI NILKAN PERUMAL

IT is significant that the *Rhodesian Trust Group* in England, last year, instituted a Chair in *Race Relationship*, marking the birth centenary of Cecil Rhodes. If study and research could help better racial relations to prevail in the world, it is indeed a great step taken in the study of the *humanities*. "God hath made of one blood all nations of men," we read in the Bible (Acts XVII-26). But man has time and again forgotten this. In recent times however, the feeling has come everywhere in the world that race barriers should be broken, because many prophets of race arrogance have failed. In the United States, the *Nordic* race was considered superior; Asians were denied American citizenship. They segregated the Negroes. Hitler waxed eloquent about his pure *Aryan* breed, and based his anti-semitic policy on notions of a superior race. Australia developed an anti-Asiatic sentiment and pursued the *White-Australia* policy. All these seem to have crumbled and yet Dr. Malan, in South Africa, seems to be unbending. There is hardly a single pure-blooded race in the world, except perhaps amongst some aboriginals who live in secluded spots, as inter-breeding has become all too common the world over.

The myth of race superiority is no longer accepted. Who could have imagined even a decade ago that a daughter of Sir Stafford Cripps, the famous British Socialist, would go into wedlock with a native of Nigeria, a full-blooded Negro? Nor could we imagine that a *Mulatto* like Ralph Bunche would have been ever allowed to play a prominent part in the affairs of the United Nations. Who could ever think that Asiatics like Carlos Romulo or Vijayalakshmi Pandit would be elected President of a World Assembly like UNO! Yes, the White people, who always thought that they were the chosen race of the world, have now come to believe that the people of the world have to get together under the single banner of *humanity* if there should be peace and happiness amongst mankind. Oxford, the great seat of learning, will encourage amongst scholars through the Chair on Race-Relationship the study of these problems.

Cecil Rhodes, the man after whom the Foundation is named, was a great Victorian Empire-Builder, Statesman and Financier. He lived in South Afri-

ca and did not a little in his life-time to crack the canker of race-bitterness in that dark continent. This is by no means his first educational benefaction at Oxford. He left a vast fortune in his *will* for the creation of a hundred scholarships, to British, American and German students. During the war years, thanks to Lord Lothian who was Chairman of the *Rhodes Trust* during the last six years, Indian and Pakistani students have been getting the scholarships previously awarded to Germans.

Anyhow, there are many Rhodes Scholars in the world today, and Englishmen always take a delight in providing sumptuous education to those athirst for knowledge. Speaking about this in August 1953, the great Indian statesman and educationist Sir C. P. Ramaswami Aiyar, on his return from the Commonwealth Universities Conference at Cambridge, had the following significant observations to make :

> "Notwithstanding the financial and economic difficulties of Britain, over seventy percent of the students of the various universities in the U. K. received scholarships or grants either from the local governments or central governments, corporations or philanthropic bodies."

To turn from the service of Rhodes to the cause of education to the man. He was born of poor parents in a small Hertfordshire town called Bishop's Stratford. Having the spirit of adventure in his blood, though he had no early education to speak of, he migrated to South Africa. He found his first mooring in Kimberly, a province where pioneers had been prospecting gold mines. Rhodes was just seventeen when he first went there in 1870, the very year diamond-deposits were discovered in Kimberly. Pioneering, persevering Rhodes, within the next two years amassed for himself over a million pounds. There never was such a young man who, within the short span of two years, had collected such colossal wealth by his own labour.

Very soon politics attracted Rhodes. He was elected to the Parliament of the Cape Province. Then, at the age of thirty-seven, he was elected Prime Minister. He was successful in office, and his great ambition was to establish a Federal Union of British Colonies in South Africa, and thereby benefit the Empire. To achieve that ideal, he knew what the co-operation of all peoples meant, free of any racial discrimination. For six years, he was Prime Minister.

Rhodes died on March 26, 1902, just a couple of months before the Boer War actually ended. The bulk of his vast fortune running into several millions he bequeathed to the Rhodes Trust for the noble purpose of education. He had a great passion for dia-

monds and a limitless contempt for women. One of his familiar sayings was "Big ideas must have big cash behind them."

Though Rhodes played a remarkable role in many spheres of activity, he will be long and justly remembered as an educational philanthropist in particular. For finding another personality similar and equal to him, we must turn to the late Rajah Sir Annamalai Chettiar, who twenty-five years ago founded the first residential University in South India with faith, vision and courage and whose name to-day is thrice blessed by millions of his countrymen.

The Love Lyrics in Tirukkural

By

SRI M. R. RAJAGOPALAN

Kumbakonam

WHILE the first and second parts of *Tirukkural* which treat of Righteousness (Aram) and Wealth (Porul) are very popular among readers, the third part which treats of Love (Kamam) is usually neglected, although this part is in no way inferior to the other two in point of ideas or poetic beauty. As a matter of fact, this part representing the varied and changing moods and emotions of lovers is far more poetical than the two earlier sections which are didactic.

The part treating of love consists of two hundred and fifty verses, and is a veritable chaplet of precious gems. Each verse or *kural* is a brilliant lyric revealing some emotion or mood of either the lover or the lady who is the object of his love. The bliss of lovers when they are in each other's company, the fears that torment them at the thought of possible separation, the pangs felt by each of them when the separation actually occurs, their hopes of reunion, and their intense joy when they meet again, the lady's jealousy at the thought that her lover might have associations with other women, the quarrels arising from such unreasonable jealousies and the final reconciliation which brings them transcendent happiness—these emotions are expressed with inimitable conciseness and in—what might be called—a dramatic form. The poet does not describe these moods, fancies and feelings himself but makes the lover and the lady reveal them in their own person. It is only in this part that Tiruvalluvar shows his genius as a true and great poet. It is true that, occasionally, we come across a verse or two in the first and second parts where the author's poetic gift transforms even didacticism into good poetry, as, for instance, in Kural 66:

குழலினிது யாழினிது என்பதம்
மக்கள்
மழலைச்சொற் கேளா தவர்.

"Sweet is a flute; the veena is sweet; they say so—they who have not heard the lisp of their own children."

But such instances are rare; even the similes and other figures that are employed in these two parts are homely

and serve more to illustrate or explain the maxim than to leave a mental picture of beauty. In "Of Love," on the other hand the poet's imagination enables him to identify himself with the lover or the lady and express their passionate feelings in a style glowing with lyric fervour.

Anandavardhanacharya, the great Sanskrit critic, says that if in a poem or verse there is an implicit or suggested meaning which is more delightful than what appears on the surface from the actual words themselves, it should be considered the very peak of true poetry. When the rhythm of the words actually used by a poet and the thought which he has embodied in them have had their respective effects on the reader's mind, there is often, in great poetry, a further and keener pleasure derived from later reflection on what is suggested by the verse without being explicitly stated. This is what Sanskrit writers mean by *Dhwani* and Tamil writers call குறிப்புப் பொருள். In the third part of *Thirukkural* there are quite a large number of verses which have this quintessence of poetry. Take, for example, *Kural* 1151:

செல்லாமை உண்டேல் எனக்குரை
மற்றுநின்
வல்வரவு வாழ்வார்க் குரை

"If there is to be no departure, tell me, otherwise, of thy speedy return, tell her who happens to live till then."

Here the lover tells his lady that he has to leave her for some time on urgent affairs elsewhere and comforts her by saying that he will return very soon. The lady's reply is given in the words cited above. What is suggested by her words without being explicitly stated is this. "The moment you leave me, I shall die and you will have to tell somebody else that you will soon come back." If this idea were actually conveyed by the words themselves, the appeal of the verse to the readers mind would be far less delightful. Her boundless love for him which is the mainstay of her life and without which she is sure to wither away is the *Dhwani* or குறிப்புப்பொருள் It is this which marks out Thiruvalluvar as a great lyric poet.

In *Kural* 1103, the lover says to his friend :

தாம்வீழ்வார் மென்தோள் துயிலின்
இனிதுகொல்
தாமரைக் கண்ணான் உலகு.

"Is the world of the Lord of the lotus eyes (Vaikunta) more blissful than reclining in the tender arms of one's beloved ?"

The lover, in asking this question, does not wait for an answer. He is fully convinced that the bliss which he enjoys while reclining in his lady's arms excels by far, the happiness of heaven which religious people often speak of. If true poetry is that which represents the emotions of men and women—love,

38540

joy, sorrow, fear and the like, verses like the above should rank in the very first class.

Sometimes the pleasure in the *Kural* arises from the use of figures of speech which, by their unexpectedness, cause an agreeable surprise :

உண்டார்கண் அல்லது அடுநறாக்
காமம்போல்
கண்டார் மகிழ்செய்த லின்று.

(*Kural*, 1102)

" Liquor, unlike love, cannot delight those that (merely) look at it but do not drink."

Love is here said to be superior to liquor which also delights, for liquor delights only those who drink it whereas love pleases even at the mere sight. Tamil writers call it *வேற்றுமை அணி*

The same poetic surprise is the source of delight in the following verses :

பிணிக்கு மருந்து பிற; மன் அணி
இழை
தன்நோய்க்குத் தானே மருந்து.

(Kural 1102)

" Diseases have for their cure things that are different; but this maiden decked in jewels is herself the cure of the ailment caused by her."

When the lover pines for the lady's love, he is love-sick and melancholy, but when she is gracious enough to love him in return, the melancholy is turned into joy. This verse, too, may be considered another example of the figure called *வேற்றுமை அணி*.

In *Kural* 1104, the lover thus describes the pains and pleasures caused by love :

நீங்கிற் றெறூஉம், குறுகுங்காற்
றண்ணென்னுந்
தீயாண்டுப் பெற்றாள் இவள் ?

" Wherefrom did she obtain this fire which burns when keeping away and cools when approached ? "

Love is a fire that burns in the heart of the lover. But it is strange in its effects and unlike other fires. When we approach the ordinary fires, they burn and when we keep away at a distance, they do not. But the fire of love is contrary in its effects. When near the beloved, the lover feels quite happy and when he is away at a distance from her, it is a torment. It would be difficult to find anywhere in poetry a description of the first appearance of the signs of love such as we see in *Kural* 1094. It is unparalleled in its brevity, in its aptness and above all in its suggestiveness or *Dhwani* :

யானோக்குங்காலை நிலனோக்கு
நோக்காக்காற்
றானோக்கி மெல்ல நகும்.

" When I look at her, she looks down on the floor; when I do not look (at her) she looks at me and gently smiles."

It is in the verses which represent the sufferings of lovers in separation that Tiruvalluvar has written some of his finest lyrics.

After her lover has departed on a distant journey, the lady suffers the torment of separation. She does not get even a wink of sleep during the day or during the night. The village-folk accuse the lover of cruelty in having left her alone. But she says :

இமைப்பிற் கரப்பாக் கறிவல் அனைத்
திற்கே
ஏதில ரென்னுமிவ் வூர்.

"I do not close my eyelids (in sleep) lest I should lose him the while; the village (in ignorance) says that he afflicts me by his absence."

She has her lover always before her mind's eyes and cannot sleep owing to grief. But she gives a different reason for not closing her eyes. She is afraid that if she did so, his picture in her mind's eye might disappear.

With her lover always in her heart, she often wonders whether he, too, at the place where he is, has her in his heart.

யாமும் உளேங்கொல் அவர்நெஞ்சத்
தெந்நெஞ்சத்
தோஒ வுளரே அவர்.

(*Kural,* 1204)

"He abides evermore in my heart; do I, too, abide in his heart ?"

She fears that being out of sight, she might be out of his mind. In *Kural,* 1244 the lady addresses her heart in the following words :

கண்ணுங் கொளச் சேறி நெஞ்சே
இவை என்னைத்
தின்னும் அவர்க் காண லுற்று.

"O my heart! take with thee (mine) eyes also; else would they in their longing to see him eat me up."

The heart is already with him. She wishes that her eyes could accompany the heart.

The lady sees her lover always in her dreams. Otherwise she could not have survived his absence so long :

நனவினான் நல்கா தவரைக் கனவினாற்
காண்டலின் உண்டென் னுயிர்.

(*Kural,* 1213)

"My life exists, for I see in dreams the lover who shows me no grace in my waking state."

In one of her moods, she upbraids her lover thus :

தன்னெஞ்சத் தெம்மைக் கடி
கொண்டார் நாணார்கொல்
என்னெஞ்சத் தோவா வரல்

(*Kural,* 1205)

"He enters freely into my heart while he guards against my entry into his; does he not feel ashamed ?"

Here again the suggested meaning or *Dhwani* is the fear that he may have

forgotten her in his absence while she has him ever in her heart. This fear which is the .deeper emotion in the heart expresses itself in the form of upbraiding.

The same fear is expressed in the following verse in a different manner:

பிரிந்தவர் நல்காரென்று ஏங்கிப்
பிரிந்தவர்
பின்செல்வாய்; பேதைஎன் நெஞ்சு
(*Kural,* 1248)

"How silly thou art, O my heart, for thou pinest for him who has departed, knowing that he will not be gracious, and seekes)t to go to him ! "

Here she upbraids her own heart for pining in grief. It is not real upbraiding but excess of love which reveals itself in that form. As evening approaches, the lady's suffering increases and she addresses twilight in words which remind us of a well-known passage in King Lear:

புன்கண்ணை வாழி: மருண்மாலை
எங்கேள்போல்
வன்கண்ண தோநின் றுணை.
(*Kural,* 1222)

"Blessed be thou, O twilight, (thou art neither day nor night); why art thou bereft of brightness? Hast thou, too, like me been forsaken by thy lover?" When, deserted by his daughters, Lear is wandering in the heath, he sees Edgar in the disguise of a mad man and exclaims: —

"What, have his daughters brought him to this Pass?...Nothing could have subdued nature to such a lowness but his unkind daughters".

Lear's suffering is so intense and so maddening that he imagines all suffering in the world as being caused only by cruel daughters like his own. So also the lady in Thiruvalluvar's poem imagines that twilight, too, must have become dull and lack-lustre owing to desertion by its lover. It is a good example of what is called *Bhavadhwani* or *உணர்ச்சிக் குறிப்பு.*

Days pass, the lover returns. At first the lady thought she would get angry with him for his long absence. But she says to her friend: —

ஊடற்கட் சென்றேன்மற் றோழி
அதுமறந்து
கூடற்கட் சென்றதென் நெஞ்சு
(*Kural,* 1284)

"I went, my dear, to show my resentment; forgetting it, my heart rushed to meet him in an embrace".

If poetry is the imaginative representation of human emotion, of love and fear, of joy and sorrow, or varying moods and impulses, of ambition, hate and heroism, and does not consist in the mere expression of moral sentiments or political wisdom, however neatly they may be phrased, then the third part of *Thirukkural* should be placed in the very front rank of true and great poems.

The Veda as I Read it

By

DR. SURYAKANTA

THE Rig-Veda, made up of 1028 hymns, mostly addressed to various deities and divided into ten books, is, without doubt, the oldest available book in the world.

Veda means knowledge, the root-Vid equating with Greek (W) idea, Latin Video, and English Wit. The Veda was preserved in its original form by oral tradition. It was considered so sacred that it had to be memorized not only word for word but also sound for sound. In later days, when it came to be committed to writing, an elaborate and exact science of phonetics and grammar was evolved to safe-guard it from the slightest change. When it first became known to European scholars at the beginning of the last century, it introduced to the West a new and significant conception of the nature and growth of the Indo-European speech.

The dominant feature of the Vedic Society was their division of mankind into four sections, i.e., Brahmanas, Rajanyas and Vaisyas, who then constituted the Aryan Society, together with the Sudras, who then denoted the rest of mankind, consisting of the non-Aryans. In regard to this division of the Varnas it may be emphasized that they were mere classes; and an Aryan could, at will, change one for the other. In fact this sort of shuffle was permitted until the Gupta period, though about the commencement of the Christian era the hardening process had already set in.

Knit in the fourfold division of the varnas, the Aryans devoted themselves to Rta (actions), Brahman (devotion) and Veda (knowledge).

And action, indeed, is the mainspring of the Vedic life; and the Vedic devotee incessantly performs sacrifices and presses soma. He ploughs and travels, and administers his lands; his woman offers oblations (X. 1594), she spins and weaves and washes and tends his home

And then he finds the essence of his rta (action) in charity and proclaims "All sin is he, who eats alone" (X. 117) and the man who extends not his hand of friendship to a man in need has no share in speech and to him the realm of knowledge is closed for ever" (X. 71. 6 ff.).

The Vedic rta leads to a healthy mind in a healthy body and it makes a man

perfect; and the Vedic heroes undoubtedly had this way of looking at human nature. Their ideal man was strong, handsome, brave, generous, courteous, and honourable. Their ideal woman was Vapusi (beautiful in body), chaste and independent (X. 159. 1-6) and plentifully endowed with good sense.

The Vedic Aryan worships his Gods with prayer and hymn and offering. He has poured forth his heart in utterances at once stirring and ennobling and has soared to heights rarely attained by man. He really touches the sublime when he extols Indra's contest with Vrtra and presents the image with such monumental force and simplicity and so grandly conveys the moral significance of the ever-recurring event that one gladly allows him the praise he so richly merits. A similar felicity and inspiration inform many of the hymns in celebration of the miracles of Asvins (I. 116 ff.) and Rbbus (I. 161 ff.), they remind us of the miracles of Christ so aptly depicted by Prudentius: "He walks over the pools of the sea, and treads the tops of the waves; the moving waves of the deep afford a floating path, and the billow holds beneath the sacred steps."

In passages of exquisite beauty the sincere repentance of the person who has transgressed the path of virtue is described. Whoever reads the famous "Hymn of the gambler" (RV. X. 34) will be struck by the sincerity behind it. It presents the picture of a gambler come to grief. It stands aloft in Sanskrit literature in purity of outline, in lightness and delicacy of touch, and in the warmth of colouring. The finest effect is produced by the fewest strokes, because every stroke is that of a master who knows instinctively what to put in and what to leave out. The ideal of total self-surrender to Varuna, the deity of morality and Rta, is so nobly expressed by the Rigveda VII. 86: —

"I ask myself, O Varuna! what my sin was, and try to find it out. I go to ask those who know. One answer only the wise men give me. 'It is Varuna that is angry with thee'. What great offence is it, O Varuna, for which thou seekest to smite thy worshipper and friend? Tell me, O mighty and glorious one! Where shall I, freed from sin, come speedily to thee with adoration? Do thou disentangle us from the sins of (our) fathers and from those that we have committed in our own person".

How very ennobling are these musings, awakening all our senses and sensibilities by the alertness of their own! And do they not remind us of that splendid article of the Sacred Book of ancient Egypt which says:

"I have told no lies, committed no frauds, been good to widows; not overtasked servants, not been lazy or negli-

gent, done nothing hateful to the Gods, been kind to slaves, promoted no strife; caused no one to weep; committed no murder, stolen no offerings to the dead; made no fraudulent gains; seized no lands wrongfully; not tampered with weights and measures; not taken the milk from sucklings; not molested sacred beasts or birds, not cut off nor monopolized water-courses, have sown joy and not sorrow, have given food to the hungry, drink to the thirsty and clothed the naked. I am pure; I am pure."

A glorious consummation of life—freedom from sins, counted one by one, in an enumeration, painful to the core and yet delightful to the reader and the poet.

The Vedic seer placed his deities, in the vault of heaven above, where, he knows, are the terrors that descend upon mortals and the benefits that lighten their toilsome life. In such a place, "in that secret shrine of heaven, where they move as they list, where happiness and transports, where joys and felicities combine, where longing wishes are fulfilled" (IX. 113) there he has placed his deities, deities vigorous with imperishable life, hearing and seeing with the mind, with mere thoughts attending all deeds, and clothed with a divine nature; who will hear all that is said among mortals and will have power to see all that is done upon this earth (AV. IV. 16).

And thus rendering worship to the spirit sublime, the sage has touched his varied aspects and then surveying Nature as a kingdom grand he has named these as Agni, Indra, Mitra, Varuna, Brhaspati and so on—for he knows that all these aspects combined make the universal soul, towards which all philosophy tends; and he, indeed, praises Prajapati (X. 121), not only as creator and preserver of the world, but also as "one who has been the One God above the gods". Nay, in verse after verse of this hymn we get the refrain:—

'To what God shall we offer our oblation"; wherein lies hidden the thought that there is no other deity than Prajapati in the whole plurality of Gods, to whom the oblation can be offered. And when once the idea of Supreme Soul had dawned, it was natural that all other gods should be looked upon as his manifestations. The well-known Rk, bearing upon this point is X. 164, 46 which means:

"They call him Indra, Mitra, Varuna, Agni and that celestial noble-winged Garutman. Sages name variously that which is but One. They call it Agni, Yama and Matarisvan."

This is the boldest utterance I have come across in Sanskrit literature. whose syncretising potency is infinite. There are many other stanzas of such import; and one may be quoted:

"Two birds, inseparable and friends, cling to the same tree. One of them

eats sweet fruit, the other observes without eating".

No more significant accents have escaped the mouth of a mortal, and the mortal tongue has never been used to better effect. Sublimity of thought, plainness of style, nobleness and rapidity are all here—and these, indeed, go to make a work intrinsically grand.

And thus establishing the brotherhood of souls—individual and Supreme—the sage evolves the fraternity of the entire name and form from Purusa (X. 90) the Spirit vibrating the nescient matter, the very name purusa derivatively denoting this.

And then the question of creation came, which the Veda answered in the old phrase, that it is the cause of itself *cause sui* self-created. And though really uncreated, it is creative; but its creativeness comes to fruition in certain finites, which possess true purpose, and we should expect gradations between what appears as mechanical action at one end and true purpose at the other—"Svadha avastat-prayatih parastat". There is no creator of it except itself, but it is the creator of all finites that come into being within it. But to say that the world has no creator is not to imply that it has no God, for the whole array of creation, cries out for a form of created *Satta* beyond what is hitherto created, and the whole universe regarded as engaged in producing the higher form of *Satta* is God. God's deity, then is created; But this whole world is divine as being big with this created and creative spirit; and God, therefore, though not the creator of the universe, is, in so far as he is identical with the universe, creator of all the beings within it. There is, thus, no room for any spirit preceding the world, not even to say, as Goethe does, in the Zuleika book of his Westostlicher Divan that "it, lay in the eternal bosom of God." There is but the universe itself, whose name, in one aspect of it, is God; the very Sanskrit words, "Jagat and Samsara" derivatively meaning "what moves, what incessantly goes".

Such is then the implication and import of the famous Hymn of Creation (X. 129) which opens:—

"There was not the non-existent nor the existent then; there was not the air nor the heaven which is beyond. What did it contain? Where? In whose protection? Was there water, unfathomable, profound?

"There was not death nor immortality then. There was not the beacon of light, nor of day. That one breathed windless by its own power. Other than that there was not anything beyond".

Grand utterances indeed, dealing with the highest theme for man.

How very remarkable is it then that many of our modern conceptions—both

religious and philosophical—should find an almost exact counterpart in those of this early remote period! Incarnations, emanations, atonements, personifications of divine attributes, are all there, and also the subtle metaphysical theories by which the human intellect, striving to penetrate the mysteries of the unknowable, endeavours to account for the existence of good and evil, and to reconcile multiplicity of manifestation with unity of essence.

The Study of Foreign Languages

By

Dr. INDRA SEN

THERE are not many universities in India that have provision for the teaching of European languages other than English, and the Annamalai University surely enjoys an exceptional distinction in possessing teaching facilities for French. In order to live consciously and adequately in this wide world, we naturally need to cultivate all the important languages of the world. And the French language is not only an important language spoken and understood by a good section of humanity and a repository of great learning and literature, but also intrinsically a highly perfected instrument of human expression, capable of giving much inspiration to other languages. *L'esprit francaise,* the French mind, has a unique sense and sensibility for Form, for perfection in the expression of thought.

The being or substance of thought is, indeed, the first thing, but the becoming of it in form is virtually of equal significance, since Becoming is the Being's way of self-realisation and self-fulfilment. The little that I know of French has much impressed me by its relative freedom from ambiguous constructions, by its clarity, precision and vividness.

We, Indians, are believed to have a special aptitude for languages and as a free people we will certainly make the best use of it in understanding our neighbours in the world and making ourselves understood by them and thus contribute to the realisation of the ideals of 'one world' and 'one humanity'. Educationists and psychologists tell us of the difficulties of multilingualism. They talk of the interferences that take place between the dispositional systems of the different languages known by a person. We happen to utter a strange word in the middle of a sentence, which leaves the hearer gaping and at a loss for sense and sound. Our different languages are so many systems of sound- and sight symbols for the same objects, situations and actions. The object reference being the same, a certain rivalry in the play of the alternative associations is bound to exist. The question is, on seeing the object man, which of the various associations, *man, l'homme, manushya, manidan, admi,* etc., etc., existing in my mind will tend to be activised. That will really depend upon a number of factors. The first thing is the motive or intention, conscious or subconscious, regarding the

language to be employed at the moment. This motive may be a deliberate intention for the occasion or the habitual attitude of resorting to a particular language for normal expression. There is also a tendency of perseveration in mental working, according to which if I have been speaking for a while in French and I change over to English, then for a time French will tend to persist. The comparative strength of the alternative associations is also a factor. Further, the failure of one language-system in a situation can bring into play another language-system. An emotional represession too may choose to frustrate the speaker by butting in with a strange word. These are some of the mental conditions operative in cases of interferences in multilingual persons. But all cases of the mixing up of languages are not cases of interferences due to multi-lingualism We Indians during British times often spoke English words in the course of our speech in the mother tongue. That had become a sort of normal expression with us. The older generation of Alsace and Lorraine presented another kind of mixing up of French and German. Twenty years ago, it could be easily observed that an old lady entered a shop and asked for something in French, but paid down the money counting in German or the other way round—"Avez vouz, mademoiselle, telle ou telle chose?" (French—Have you, mademoiselle, this or that thing?) "Ja Gut, Hier haben Sie Sieben Franken, Aufwieder sehen." (German—Well, here are seven franks, Adieu.) Here we have two complete sentences of French and German conjoined. One could also hear sentences composed of French and German parts, like *Je suis ganz gut* (*I am quite all right*). It was, indeed, great fun to hear this language in the shops of Strassburg. That generation had lived under two regimes, until 1918 under Germany, and since then under France; and thus two competitive language-systems had developed.

Multi-lingualism is, no doubt, an educational problem. It has its difficuties. But it is obvious that in the modern world, notwithstanding a world language, which may slowly establish itself all over, each important nation must seek to understand other important nations through their normal means of expression. Without that, intimate sympathies and understandings cannot develop and closer cooperations in the creation of universal cultural values too cannot come into being. India's capacity for learning languages is well matched to her responsibilities in this connection, both within the country and in respect of the world as a whole. The Mother-tongue, an All-India language and an International language, this is our minimum. In addition to that must come other foreign languages, which, however, will be cultivated only by the interested persons. Even three minimum languages can appear to be quite heavy. But it may not be so,

When a number of languages are spoken in a country, they become part of the living atmosphere of it and in consequence they can be more easily learned. This fact of atmosphere, charged with the actual life of different languages, is a great educational facilitation in the learning of those languages. Only a prepossessed will that one cannot learn this or that language or many languages becomes a serious bar. Given an open-minderness to learn and then the atmosphere which affords a living touch of the languages concerned, one can learn them pretty easily. Our situation (the co-existence of many languages in our midst) might itself have engendered in us that aptitude for languages which we are believed to possess.

We want today a new language atmosphere for our country and it might take some time to develop, but once it is created, the learning of languages will not be such a strain on the nation's mind as it might now appear. 'Will' is an aspect of human personality least investigated by modern psychology. 'Intelligence' counts for a great deal too much and our educational life also mostly follows intellectualist assumptions. But yoga, the great science of personal development, upsets psychological calculations by mobilising the central will of human personality. Yoga is, in fact, the true educational technique, which draws out into working and expression the locked-up reservoirs of energy from within. It really *creates* personalities, that is, self-guiding and self-determining wills. The utilisation of yogic science in the planning of educational life in the country can be productive of great results, which could constitute India's original contribution to the educational world.

We need not be afraid of intellectual strain, if we can create an atmosphere favourable to the growth of a unified will on the subject of languages. Such a will is able to eliminate conflict, wastage of energy, unnecessary strain and frustration. It eliminates conditions which create the familiar difficulties of multilingualism. Our language programme must have a clear ordering in a scale of value with no conflict and rivalry. Our basic attitude to each language must be clear. We must be able to arrange our language-motivations in a system. The mother-tongue ordinarily possesses for each individual a unique sense of at-homeness, intimacy and spontaneous serviceability. It has a universe of reference and a psychological set-up of its own, which another language will rarely be able to enjoy. In our case the mother-tongue attitude had been rather unclear until recently and the result was defective expression and a maladjusted cultural outlook. Now it is gaining in clarity and therefore the older conflict will go and with it the unhappy cultural consequence also.

Our national programme of languages entails besides the mother-tongue an all-India language and an international language and they must be accorded their true places in our national language-scale. But we must also have a direct access to the life and literatures of all important nations of the world and we must, therefore, accord a due place to the learning of other foreign languages. We must produce students interested in them and the universities must have departments to teach and cultivate them.

Among the foreign languages, besides the international English, French possesses a place of great importance. It has long been the language of international relations and diplomacy. It embodies a rich literature and is a highly perfected form of expression. Its thought has determined world thought many times. Some of its thinkers have taken up attitudes and offered opinions, between which and Indian attitudes and opinons, there is much interesting sympathy. Rene Descartes, the father of modern philosophy in Europe, and Bergson may be particularly mentioned in this connection. In their philosophical method, both have affirmed the self and personal experience as the pro per starting point. Ordinarily, objective nature is the starting point of reflection for Western thinkers. In India, Self has always been the true subject of reflection. With a view to discovering what really existed, Descartes followed the method of denying everything that he normally affirmed. He found he could deny everything; but 'himself' he could not deny. His own existence was by a sort of inner certitude self-evident. He stated this experience thus: *cogito, ergo sum,* I think; therefore, I am.

Bergson speaks of the reality of the self in an even more emphatic manner. He says, "Il y a une realite au moins que nous saisissons tous du dedans, par intuition et non par simple analyse. C'est notre propre personne dans son ecoulement a travers le temps. C'est notre moi qui dure. Nous pouvons ne sympathiser intellectuellement, ou plutot spirituellement, avec aucune autre chose. Mais nous sympathisons surement avec nous-memes."[1] In English it would read like this. "There is at least one reality which we all seize from within, by intuition and not by simple analysis. It is our own person in its flowing through time, the self which endures. With no other thing can we sympathise intellectually, or if you like, spiritually. But one thing is sure: we sympathize with ourselves."[2]

It may not be possible for any Indian university to provide for many foreign languages. Different universities will, therefore, have to choose one or two

1. Introduction *a la* Metaphysique.
2. The Creative Mind, Bergson, p. 191.

and specialise in them. Annamalai University is indeed happy to have chosen French and I wish it a full-fledged French department. The students, who have chosen the language, can look forward to the enjoyment of a light and delight all its own, besides the service they would be able to render in creating wider sympathy and understanding in the world.

'One World' and 'One Humanity' are great ideals showing the evolutional direction for mankind. Different races and peoples are, it can be said visibly moving in the direction of a general social and political integration. However, in the interest of this movement itself, it is necessary that nations and peoples do not lose their individuality in the 'one world', but rather try to discover their individuality as a real component part in the organisation of the whole.

Each one of the important nations or peoples has evolved a character, a *swabhava*, a formed being, like an individual man. Its swadharma, duty and course of development, depend upon and have to be determined by this *swabhava*. Things done in imitation of others or under the force of any other external appeal, cannot be conducive to true growth, whether in the individual or the race. Therefore we as a race have to know our national being, our true *swabhava* and act according to it. In doing so we shall be able to make a contribution uniquely ours and, therefore, the best that we can. Sri Aurobindo defines the relation between a nation and the world with clarity and definiteness. A nation, according to him, "should preserve itself in Cosmopolitanism somewhat as the individual preserves himself in the family, the family in the class, the class in the nation, not destroying itself needlessly but recognising a larger interest."[1]

That surely does not mean that a nation will not learn from another. In fact every nation can and should learn from every other nation. But this learning should be discriminative, that is in pursuance of the best lines of interest of one's *swabhava*. Such learning alone is properly assimilated and causes real growth. Evidently a nation must know its *swabhava*, its true character and being.

The question will now arise, 'What is the true *swabhava* of India?' Indian people have a long past and many are the forms of cultural life, which they have created. Many are the philosophies and many the religions, which they have brought forth. But behind this vast and varied phenomenon of cultural life stand certain perceptions of life and existence which have predominantly been the same. In human personality, behind the body, the life-

1 The Ideal of the Karmayogin, p. 59.

impulses and the ideas of the mind, the calm and luminous *Atman* has been the true reality. And in the world, behind the vast and varied phenomenon of matter, life and mind, a calm and luminous universal Atman, the *Brahman,* has been the reality. Thus our *swabhava* has, on the whole, sought and discovered and found satisfaction in the spiritual in life as well as in existence.

To recover the same would evidently be our *swadharma,* which our *swabhava* demands of us. And if we turn our efforts to the recovery in life and experience of the spiritual we shall not only achieve the best satisfaction of our nature, but also make a contribution to the world, which it today urgently needs. Europe has during the last four centuries evolved a culture, which is predominately intellectual. In consequence, in the movement of its historical process, it has tended to swing between mutually opposed and exclusive positions. And that is a direct working of the law of contradiction which is the breath and life of intellectual activity. That is why the recent culture of Europe has witnessed the growth of such a large number of 'isms', which has obliged many a thinker to ask, "Can we not get beyond these 'isms'?" The spiritual experience is exactly the answer to it. There we find the true comprehending and unifying quality, which can turn contradictories into complementaries. The world is today torn by the conflicts caused by an intellectualist culture and it is the discovery and enjoyment of the comprehending spiritual experience alone that can resolve them. India, by her *swabhava,* is best qualified for it and it is therefore her duty today to make this contribution to the world. But in India we hear, 'We have had too much of spirituality. Let it for the present be put into cold storage, so that the country may be able to make some much-needed material progress.' Indeed we have had for a long time a spirituality, which derided material progress and that produced many unhappy consequences. But spiritual experience in its nature and character is inclusive not exclusive, and our mediaeval spirituality had in fact put upon itself an arbitrary limitation. Sri Aurobindo now tells us most categorically that the world is a stage for the realisation of the Brahman. It is an evolving manifestation of the Brahman and having unfolded matter, life and mind, it is now ready for the unfolding of the spirit. The world is, therefore, not to be shunned or given up, but to be availed of for a rich and varied experience of the Divine. This is a wonderful message for India and if she is able to make it real to herself, she will be able to show, by example, where the solution of the present impasse of the world lies.

This really means a nation-wide call to *yoga,* the great science of spiritual living. *Yoga* has been in Indian history

the most cherished science and discipline and many have been the lines on which it has grown and developed. It is the science and discipline which embodies the fruits of the researches of an indefinite number of great inquirers regarding the true nature of human personality and the methods of conserving and increasing its energy and power. It is the way that leads to an integrated personality commanding higher capacities of knowledge, feeling and volition. Sri Aurobindo had felt the call for this great science and he made it the whole business of his life. And his fresh discoveries in it have been a great enrichment of the science as a whole. He declared, "It is to make the yoga the ideal of human life that India rises today." The yoga has, therefore, to appear as a general ideal of human living and India has to play a part in achieving it. Youth loves adventure and there cannot be a more stimulating and difficult adventure than yoga. It is also the one that will produce in human life the most radical changes. It will change man himself from his egoistic nature into a cosmic nature, from the mental-vital being into a spiritual being, from a divided and suffering existence into an integrated and blissful existence. If you have the daring to attempt such a task, you are welcome to yoga, in particular to the Integral Yoga of Sri Aurobindo, which aims at no individual salvation but transformation of the human race.

Art as a Means of Livelihood

By

SIR DEVI PROSAD ROY CHOWDHURY

EVERY earned livelihood is the reward of a struggle which ends in the pursuit of self-preservation. The process involved in this regard is that of a business, pure and simple. The artist cannot escape from this rule if he were to live by his own earnings. Therefore he has to sell his pictures for a return to keep going.

The usual practice with the purchaser of our concern, leaving out a few exceptions, is to set his mind on maximum gain at minimum cost. This is successfully effected by the gentle art of pitying the needy. The procedure in vogue is very simple and well considered. The pay master pats the artist in a patronizing spirit and gets him round to accept a sensible advice. The sympathy broadly hints at lowering the price to the figure that suits the buyer's convenience. The adviser is privileged to make such reasonable adjustment because he solemnly believes that the method would save many honest people from outright deception and it will serve also as a lesson to the artist to know his own worth. The knowledge would help him to get rid of the rule of the conceit that ruins a promising career.

The amazing effect of the performance is that the good counsel prevails without encountering any disagreement. The artist readily yields to the generous offer by presenting a very happy appearance as a result of the bargain. But one who is in the know of things will say, what is observed on the surface is not true. The expression worn is a mask. It is used to hide a stream of tears which has been drawn out by the current of many a disappointment. In short, the deceptive presentation is a challenge to his own lot, a desperate effort to take things easy.

Despite the presence of all these depressing factors the artist has one consolation to his credit and that is, he does not feel the pangs of hunger as much as an average man with a good appetite does, since the ailment of the stomach has become chronic and the pain has become quite bearable due to his accommodating habit.

The business as I have described is dependent on a demand created by the needs of interested parties, namely, the buyer and the seller. But in the present case the need is confined to one side. It is that of the artist, who keeps himself

occupied without having a prospective buyer in view. He cannot help painting because he is practically haunted by an irresistable force to give vent to a feeling which demands an immediate release. It is all due to the fits of inspiration which, some wise men think, is a disorder of the mental faculty.

Placed as he is, he cannot afford to look for security that would provide him with an appropriate return as any other businessman does, to safeguard his interest. So the assessment of the monetary value of his works is left to the mercy of those who evade proper payment and yet they are recognised as connoisseurs, patrons and so on. It is needless to add that the connoisseur endowed with the essential quality to support the cause of art, is a rare being in our country. Those we are familiar with are in most cases made to order by force of circumstances as distinct from being initiated by culture or genuine personal interest. Hence it is evident that the motivating element behind the patronage is vanity and not appreciation as it should be. Eventually the acquisition of an object of art serves as a symbol of status rather than a proof to speak of the taste of the owner. It is a thing acquired under an obligation to follow a cultural drive, or an indispensable fashion of the time.

One may be curious to inquire, has the artist not a sense of honour to rise against the treatment he receives for no fault of his own ? Of course, he has. In fact he is no less sensitive when hurt than any other honourable being. But how to drive the fact home and claim a recognition in the society where everybody seems to be wiser than the artist and each individual is too keen to maintain his dignity that stands for domination? Considering the queer position, dare the artist reveal his heart bleeding for justice and even if he were bold enough to take the risk, would one care to listen to the most formidable enemy of simple life? Is he not regarded as the accomplished seducer of innocent victims who succumb to the glamour of his art that produces nothing else but accessories of luxury? Does he not freely use these objects for a propaganda to excite sensuous inclinations? His success in this direction is so widely extended that even holy places have not been spared from his assaults. Quite a number of our temple sculptures in stone bear the records of such awful deeds. The serene atmosphere of the holy places has been subjected to pollution by the erotic message of the artist. The creations which convey the message, though old by age, yet are uncomfortably fresh and virile. The qualities have been preconceived as if with a motive to defy the onslaughts of time and destroy all the principles of high ethics.

The pious naturally get perturbed when they come in direct contact with

these hard rocks transformed into soft human flesh and that too of the full fledged youths of fair sex. The attrac tion behind the enchanting contours of their shapely figures is so great that even the pious man finds it difficult to resist the desire to throw a fleeting glance at the unholy sight, but to his surprise and misfortune the glance soon gets rivetted on the spot to make him realise that he is no less susceptible to the reaction of forbidden acts than any common man. So the pious man gets himself entrapped into confessing that a sincere message of the artist tells nothing else but truth, which must be acknowledged. Having the passport from the saintly person we may safely proceed to accept that the response is neither a sin nor a crime but an obedience to the law of nature.

This is one aspect of human emotion. Similarly there are other emotions and the devotional is one of them. We shall do well if we make a note here that all different emotions function under certain provocations and the effect in each case is conditioned by environmental influences in keeping with the temperament and sensitive quality of the individual. Therefore however powerful a man-made religion or codes of morals might be, it would be powerless before a greater force to which the individual is apt to surrender on account of his susceptible temperament. Let us conclude from this that the values of all emotions are just the same in the realm of art because they only serve to be the means and not the end. The end is the consolidation of the total effect, that is to say how the goal is achieved, a form of beauty made.

Now let us come back to the business side and see how the artist fares in his profession to meet the demands of modern times and solve his problem of a steady income. The only place that offers a prospect of entertaining such a hope is a commercial firm which utilises the services of the artist for a lucrative return.

To fit in with the objective of the business the artist has to go through a rigid course of discipline, which ultimately makes him a human machine. The arrangement in this direction places the employer in a position of vantage to secure a calculated profit because the machine does not feel but it works in obedience without exhaustion or protest. Thus volumes of popular art are reproduced in no time, and that at a very low cost. It is manipulated by the skill of the artist in co-operation with the business brain of one who knows how to exploit it. In the circumstances the expectation or profit would have been a flop if the artist were allowed freedom of thought or permitted to wait for the mood which never comes unless he is kicked. The artist can take the kick and rise equal to the occasion

with no less promptness than one who means to be avenged. This is done by setting an exemplary power of self-control. He just refuses to violate the conditions of his contract which gave him a chance to linger and bear the burden of life. So art is made to cater to popular taste at the cost of the artist who would have contributed better if left to himself.

This is not the end of the artist's plight. There again is the ill-informed critic. The weapons used by him are his convictions which are based on fancies initiated by some prevailing fashion. These convictions are driven home to make the innocent believe that the critic can do no wrong once his views have been recorded in print, so his verdict stands for finality though the assets which form the basis for such assertion might verge on ignorance. However this little drawback does not undermine the position of his authority, since his articles are in demand to fill up special columns, strictly reserved for cultural issues. The editors do not as a rule interfere with the contents so long as they have the quality of abstruseness and the same is protected by obscurity of language. With the result, indiscriminate comments are manufactured either to boost one artist to dizzy heights, or condemn the other to humility for the simple reason that the latter could not surrender to the views of the critic.

One can well imagine the consequences of the vile attitude when vindictive comments are made effective. It may be disastrous enough to drive a really good artist to frustration from which he might never recover. The inclination in favour of reckless comments therefore defeats the purpose of honest criticism, which stands for constructive work and not destruction as is often practised to settle differences of personal opinions in private life.

Summing up the whole situation we can conclude that the life of an artist is not that of a dreamer as is commonly assumed. On the contrary, he is as much under the crushing wheels of stern realities as any common man is. The only difference between the common man and the creative artist is that no amount of good lessons can persuade him to give up the struggle in pursuit of art and take up other professions as a common man would.

He is, indeed, a strange phenomenon because, to him, there is no such thing as a lasting satisfaction which comes as a result of an achievement. By temperament he simply cannot dwell on one success, he is ever restless, ever searching for new forms of beauty to interpret their aesthetic appeals from a different approach than what has already been done. In short, struggle itself fights shy to test his patience which happens to be the main reservoir of his energy rather the capital which

helps him to work against odds. But every capital is liable to exhaustion if it is drained without recouping the loss.

Patience too has its limit and the limit is touched when the artist fails to compromise with the physical hunger that renders him helpless to fight against his own will. With the result that he succumbs to the strain and resigns from his mission. So one artist is lost, likewise it is quite probable that a good many of great promise must have perished on account of the oppression enforced by wrong ideas and values.

The only remedy to save the situation from further deterioration lies in the liberation of the mind which has been frozen by the don'ts of rigid conventions. The conventions we are concerned with might have served some purpose in the remote past, but they have ceased to function at the present day since there is a world of difference between that life and the life we live today.

The process of evolution or the warmth of life that seeks a harmony through toleration and adjustments means nothing to the followers of the convention for the simple reason that their blood has become cold, as cold as fossils buried for ages under chunks of ice. Therefore they can be classed as mobile carcasses who exist for life negation only by preaching the ideals of self-denial, sacrifice, simplicity and so on, of course without knowing the expectations involved in these great pursuits.

Self-denials or sacrifices are fine consolations since both are precise acts which must have a cause and an objective to fulfil. The purpose of the acts in the circumstances is charged with great interests which may vary in degrees and qualification but they are there. Where interest gets a priority how denials of the same works at a time is difficult to understand. Similarly adherence to simplicity is no less a difficult task, because it is the result of overcoming great complications and not merely propagating a bravado in upholding the dignity of poverty either of knowledge or of wealth. Simplicity in its true form is a well-calculated adjustment of a situation which means to see that nothing is overdone to create a jarring effect. The elimination of the unnecessary is an art by itself which cannot be practised under coercion of ideals.

In the circumstances we shall be wiser if we decided to live a fuller life by having the benefit of the best that the good earth can give and that man can achieve by his intelligence; this alone helps to interpret human emotions that vitally concern you and I.

This is our wishful thinking. But it may not be feasible because the misused ideals have developed into a men-

tal disease, which is infested with contagious elements. They are ever alert to spread like wildfire if the wind blows favourably. It is an undesirable current, but it can be checked before it attains an alarming stage. The only check that can render a reliable service is the right type of education, particularly at home.

I am glad to say that we are not behind the needs of the time. The Government and a few lovers of art are doing their best to help the artist in all possible ways. But it is not possible for any Government or a few lovers of art to pay all their attention to one particular faculty only or relieve it, by a regular supply of commissions.

Therefore it is the duty of the public to see that the contributions to art which add to the national, cultural wealth does not fade away for reasons I have already mentioned.

I have tried to survey in my talk the problems the artist has to face to make use of art as a means of livelihood. I have failed miserably to find a way out under the present conditions, but I shall feel happy if I have succeeded in drawing the attention of my listeners to these problems facing the artist.

Sir C. P. and the Press Commission

By

SRI S. VENKATARAMAN

IT may be said of Dr. C. P. Ramaswami Aiyar, more truly than of most men, that he touched nothing that he did not adorn. As a statesman, scholar, envoy to foreign countries on important missions, and now, as a preceptor of youth in two big residential universities of our country, his activities have been not only varied but significant. Whatever he did was of great news value to the papers, and whatever he said to a gathering was thought-provoking. In brief, his versatile powers have been in action in all brilliance during the last fifty years of his unparalleled public career, a record of which any Indian could justly be proud.

A very significant mission he recently accomplished in India was in the role of a Member of the Press Commission which the Government of India appointed last year. Many wondered how this great lawyer-statesman could adapt himself to this novel situation. But then, the truth is that he is one of the very few famous men of our country who know all about the institution of the Press. In his early days as a promising lawyer in Madras, he frequently wrote to such important papers as the *Hindu* and the *Indian Review*. Later on, when he took to active politics, he became the cynosure of newspaper reporters in his city. They invariably sought him out, when it was a matter of getting some useful *copy*; and they always went away smiling, because they had got what they wanted. The pressmen always made use of him, and he too, made use of them. This frequent contact with the pressmen enabled him to gather inside knowledge of the working of the Press in the country for a good many years.

Next, when he was Dewan of Travancore (1936-47), he had to deal with a powerful group of Malayalam newspapers, but he dealt with them very tactfully. If any editors found themselves in disagreement with him, he promptly tried to explain himself. Even then, if differences persisted, he quietly left the editors to go their way, because he is the type of statesman who entertains real respect for his adversary's view. He is so magnanimous that he realizes that the other fellow should have his say, as much as he wished to have his own say. While he was all tolerance and sympathy towards humanity, he was also firm when adminis-

trative difficulties called him to act in a firm manner. Even then, the way he dealt with the opposition Press in Travancore could not be said to be severe, because he never suppressed any paper, and he was always willing to accept an offender's apologies and make it up with him. From this it is clear that Sir C. P. is a statesman who understands the Press and gives it due honour.

In 1941, Sir C. P. was Information Member in the Executive Council of Lord Linlithgow at New Delhi. He held office just for seventeen days and then he resigned. His resignation was on an issue relating to the freedom of the Press, but few in the country knew it. The *Hindustan Times* was ordered to come under daily censorship as per the wishes of the British Members of the Executive Council, a view with which Sir C. P. disagreed. He could not tolerate the Government's curtailing the freedom of an important newspaper in its normal functioning. The Press of India owes him a debt of gratitude for the stand he then took in this matter.

A person of such ability and such experience with the Press of this country was really an ornament to the Press Commission. The moment the appointment was announced, he was seen collecting as many books on the Press of India and abroad as he possibly could, with a view to familiarizing himself with all aspects of it. He even wrote to friends in England and America asking for books and documents connected with the working of the Press in those countries. Then, he himself went to England to attend a Conference of the British Commonwealth Universities at Cambridge in the summer of 1953. There, he took the opportunity of eliciting the views of Indian journalists resident in London. He gave a party to them, held a discussion, and noted down what they told him. He also sent for a few of his editor-friends in Fleet Street and collected their views on the problems of the Press. This is nothing surprising, because it is his way to be thorough in anything he takes up, a characteristic of his from his youth.

With Justice Rajadyaksha, who was Chairman of the Commission, he worked in the closest co-operation. In the matter of framing the *questionnaire* the Commission issued to the public to elicit information, one saw that not even a single interest had been overlooked. For that, Sir C. P. and his colleagues in the Commission deserve all praise. Everyone said that no Commission or Committee in this country in recent years, had made such searching inquiries and analysis.

Then, the Commission toured about the country, collecting evidence from the people concerned. Sir C. P. never missed a single sitting of the Commission in any city. With his brilliant

background as a criminal lawyer, he put penetrating questions to the witnesses who turned up to give evidence and sometimes he went even to the extent of cross-examining a person in the dock! It was he who put most questions to witnesses, amongst the Commissioners. Such exhaustive inquiries yielded much valuable information so that no phase of the working of the Press in India was overlooked by the Commission.

Finally, the Report of the Commission was drafted and in the whole document, one saw the master hand of Sir C. P. When the Report is finally published by the Government of India, the public will have an opportunity of seeing its real worth. For one thing, it is a document without fear or favour. It might be that, certain interests would not relish the Report for good reasons of their own, but then, we have to concede that the Commission has done an honest job in every phase of its work. One member of the Commission confessed to me the other day that

> "the Commission could prepare such an independent and fearless Report only because we had the able guidance of Judge Rajyadhyksha and Sir C. P. Ramaswamy Aiyar. They put in us enough doses of courage to record and report everything without fear or favour, minding only truth, fairness and the duty we owed both to the Government and to the people of the country."

Well, that was the very thing done, and the Commission's Report, when published. will amply justify the view taken by many of us that the Commissioners have proved themselves worthy of the trust the Government and the people reposed in them.

Saivism in the Pre-Pallava Period

By

DR. M. RAJAMANIKKAM

THE pre-Pallava period is usually considered to have ended before A.D. 300. The pillar inscription of Samudragupta at Allahabad tells that, when he (Samudragupta) invaded the Deccan, Visnugopa, a Pallava King was reigning at Kanci:[1] We can fix that period as about A.D. 340-350.[2] By this, it is definitely known that Tondaimandalam, the northern part of Tamilagam was under the reign of a dynasty of kings known as Pallavas in the middle part of the fourth century A.D.

The Pallavas who conquered Tondaimandalam and began their reign in about A.D. 300 continued to be powerful kings till about A.D. 900, and they fought with Ceras, Colas and Pandyas. These are historical facts. The Pallava empire stretched from the Krishna to the Kaviri from about A.D. 475 to A.D. 900.[3] Nothing is mentioned about these Pallavas who established their power and remained in the Tamil country for many centuries, in *Tolkappiyam* and *Kural* which are considered to be the oldest Tamil works now extant.[4] Though mention has been made about Kanci in many places in the two Kavyas, *Silappadikaram* and *Manimekalai*, it is worthy to note that nothing is mentioned about even a single Pallava king. Therefore it is clear that these two works belong to the pre-Pallava age.[5] Consequently, all the above-mentioned Tamil works may be taken to belong to the period prior to A.D. 300.

TOLKAPPIYAM

It is found in *Tolkappiyam,* the oldest Tamil Grammar, that Seyon (Murugan) and Mayon (Vishnu) were worshipped by the inhabitants of the hilly region and the forest region respectively.[6] It is also known that the worship of Korravai (Kali or Durga) too was in vogue.[7] But no mention is outwardly made in *Tolkappiyam* about Siva :—

Epithets of Siva: The name Siva is not found in the Eight Anthologies and Pattupattu. However, that god is mentioned by such phrases as—the rare sage

1. P of K. Appendix A. No. 7.
2. Ibid P. 33.
3. P of K. pp. 83-85 & 142.
4. P.K. p. 19.
5. Prof. V.R. Dikshitar's Int. to S.P. p. 30.
6. A.I. s. 5.
7. P.I.s. 59.

with lowered locks of hair தாழ்சடை பொலிந்த அருந்தவத்தோன்), the three-eyed Lord (முக்கட் செல்வன்,) the Lord with a blue throat (கறை மிடற்று அண்ணல்), the Lord with beautiful blue throat (நீலமணி மிடற்று அண்ணல்), the ancient first Lord[1] முது முதல்வன்)' the Lord having Parvati who has a blue body and jewels as his left part (நீல மேனி வாலிழை பாகத்தொருவன்), one having rain[2] (cloud) on his head (மழை தலைவைத்தவர்,), angry God(காய் கடவுள்), the green-eyed Brahmin (பைங்கட் பார்ப்பான்) one who rides the bull (புங்கவம் ஊர்வோன்), the Lord with a blue neck (மறு மிடற்று அண்ணல்), one who has water-flow on his head,[3] (சலதாரி), the three-eyed Lord (முக்கண்ணன்), the Brahmin with cold locks of hair (ஈர்ஞ்சடை அந்தணன்), the God under the banyan tree (ஆலமர் செல்வன்), one who has a battle-axe[4] (கணிச்சி யோன்)

Reference to Siva in the anthologies: References to Siva in the eight Anthologies are as follows: Siva has long braids of hair;[5] wears garlands of konrai on the breast and head;[6] wears the crescent moon on the braids of his hair;[7] wears the cloud on his head;[8] wears the Ganges on his head;[9] has three eyes;[10] has the Vedas in his mouth; has taught them to the Brahmins;[11] has the mark of poison in his throat;[12] holds an axe in his hand;[13] holds a begging bowl made of a skull in his hand;[14] has eight hands;[15] wears tiger's hide as cloth;[16] has Parvati as half of his body;[17] has a bull for his ride and flag;[18] stays under the banyan tree;[19] is the doer of severe penance;[20] is the protector of lives;[21] the God of destruction is also He.[22] A temple was dedicated to Him.[23] He was the destroyer of the three towns.[24] He smeared the burnt ash of the three cities all over his body.[25] Siva would take many shapes; control and destroy all things and dance in the end. That

1. Puram vv. 1,6, 55, 91 and 166.
2. Aing. Prayer stanza and v. 207,
3. P. Padal ; 5.LL. 13.27 ; 8.LL.2.127 ; 9, L. 6.
4. Kali vv. 2.38, 81 and 103 ;
5. Puram vv. 1.55, 166 ; kali v. 38
6. Ibid v. 1.
7. Ibid vv. i, 55, 56 ; ibid v. 103 ,
8. Aing. v. 207
9. Kali v.i., P. Padal 9 LL. 1-6 ;
10. Ibid v. 6, 55 , ibid v.2 ; P Padal L. 153
11. Ibid vv. 1,00 ; Puram v. 166.
12. Puram vv. 1,56 ; kali v. 1 ; P. Padal 9.L.7
13. Ibid v. 56 ; ibid vv. 2, 101, 103 ; M.K. 455
14. Kali v.1 ; L 12, (22)
15. Ibid v.1. L 4.
16. Ibid. v. 1. L. 11
17. Puram. v. 1 ; Aing. Prayer ; Kali v. 101, L. 24 and its commentary, T. padai, 153.
18. Ibid vv. 1,56 ; T. Padai LL. 151-152.
19. Kali vv. 81 & 83.
20. Puram v. 1.
21. Ibid
22. Ibid v. 56 ; kali v. 1. L. 6.
23. Ibid. v. 6.
24. Ibid. v. 55 , P. Pada 15, LL. 22-29 ; Kali vv. 1, 2, 38 ; T. Padai L. 154.
25. Kali v. 1. L. 8

dance is called "Kodukotti." After destroying the three cities, He would smear on His body, the burnt ash of the Asuras, and that dance is called "Pandurangam." That God would dance after killing the tiger and wearing its skin, with garlands of Konrai on his shoulders and the skull of Brahma in his hand. That dance is called "Kapalam."[1] Siva stays on the Himalaya mountain with Uma. Ravana attempted to uproot the mountain and suffered;[2] when Lord Siva takes upon himself the task of protection, he will assume a certain form and appear before His devotees.[3]

References from Silappadikaram and Manimekalai: In the hierarchy of gods. Siva takes the first place in Silappadikaram, Manimekalai and Maduraikkanji, one of the songs of Pattupattu.[4] Siva, Vishnu, Baladeva, Muruga and other gods were offered pujas at the dawn of every day.[5] Ceran Senguttuvan was born by the grace of Siva;[6] he worshipped Siva;[7] A dancer of the Cera country exhibited in Cera's court the 'Kodikotti' dance which was played by Siva.[8]

The word Siva is not found even in these works; but the word Saivism occurs in *Manimekalai*. There were many expounders of religions in Vanji; and a Saiva expounder was one of them. Manimekalai, daughter of Kovalan went to every one of them and asked them to tell her in detail the doctrines of their religions and the nature of the gods they worshipped. She went to the Saiva expounder and asked "What is the nature of your god?". He stated that the two lights (the sun and the moon), the doer and the five elements constitute the basis from out of which human beings are made by combination of life and body. He who does this is constituted of the Kalas; His nature is to create beings as an act of play; and He destroys them and thus gets rid of their sufferings, and He, besides whom there is none else, such a one is my God." [9]

The Worship of several divinities: Muruga worship is given a prominent mention in Tirumurugarruppadai and Paripadal. He is spoken of as Siva-Kumaran.[10] The worship of Korravai was prevalent not only among the hunter class, but also among the city folks.[11]

Temples: Temples of those times were of mud, timber and bricks.[12] The Madurai Siva temple had a Hall of

1. Kali v. 1., Ll. 1-12; Madavi performed the dance kodukotti and pandurangam; Silap. K. 6 LL 40-45;
2. Ibid V. 38. LL. 1-5;
3. Ibid v. 1. L. 16 & its commentary
4. Silap. K. 5 LL. 169-172; K. 14, 11 7-10 Mani K. 1. LL. 54-55; M.K .LL 453-455,
5. M.K. LL. 453-460;
6. Silap. K. 26, LL. 98-99
7. Ibid. LL.64-65
8. K.28, LL. 67-75
9. K. 27, LL. 86-95; M.H.S. p. 192
10. P. Padal 5, L. 13; 8, LL. 127-8 9. L. 9 etc
11. Silap. K. 23, L. 181;
12. Mani K. 4, LL 53-9

Silver.[1] On the walls of the Mantapa within the temple at Tirupparangundram, there were fresco paintings illustrating scenes from the Ramayana and the Puranas.[2] Scholars say that Sivalingas were worshipped even then in the temples at Gudimallam, Kalattur and Kudumiyan-malai. They say that these lingas belong to the 2nd century B.C.[3] Hence it will be appropriate to say that Sivalingas were worshipped in the South Indian temples even before the time of the Pallavas. As Siva is mentioned as 'ஆலமர் செல்வன்' (God seated under banyan tree), in the classic literature[4], it is to be inferred that there was the Dakshinamurthi cult in those early times. Festivals were conducted such as Karttigai-vila, Adirai-vila and Taivila[5]. Some of the festivals continued for several days. The images of gods were taken in procession on those occasions[6]. The dance of Madhavi in Indira Vila in Silappadikaram speaks to the fact that music and dance played an important part on such occasions.[7] The bhaktas sang devotional hymns in the temples in appropriate pans (பண்) (ragas).[8] People went round the temples in prayerful attitude.[9]

Names of Siva adopted by the People: The names Iraiyanar, Rudran, Sattinadan, Perundevanar, Pereyil-muruvalar, Venbudi denote Siva. Perundevanar means Mahadeva, the great God. Pereyil-muruvalar indicates Siva's burning the Tripura with His smile, and Venbudi is the name which indicates that Siva is the wearer of the sacred ash.[10]

First place to Siva: In all places where a number of temples are mentioned in Silappadikaram, Manimekalai and Maduraikkanji it could be seen that the Siva Temple has received the first mention:

பிறவா யாக்கைப் பெரியோன்
கோயிலும்
ஆறுமுகச் செவ்வேள் அணிதிகழ்
கோயிலும்
வால்வளை மேனி வாலியோன்
கோயிலும்
நீல மேனி நெடியோன் கோயிலும்[11]

"The temple of the Great who has a body that is not born,

The beautiful temple of six-faced Muruga,

That of Balarama whose colour is like the conch-shell,

The temple of the blue-bodied (Vishnu)".

1. Puram. V. 58 :
2. P Padal 19, LL. 46-53 ;
3. H.I.II,P.I, pp 55-7 ;
4. S. Padai L. 97 ;
5. Agam 41 and 141 ; P. Padal 11, L. 78 ; 8, L.6 ; Nar 22 & Aing. 84
6. M.K. LL. 427.52.
7. Silap. K. 6 LL-49-66.
8. P. Padal 14. LL 23-4 and 30
9. Kali. vv. 82 and 84

10. K.T. Inst. 111-112. 63 T.E. 1-102 T,C. 401 P.T.S.
11. Silap. K. 5 LL. 169-172

நுதல்விழி நாட்டத் திறையோன் கோயிலும்
உவணச் சேவல் உயர்த்தோன் நியமமும்
மேழி வலனுயர்த்த வெள்ளை நகரமும்
கோழிச் சேவற் கொடியோன் கோட்டமும்[1]

"The temple of the Lord with an eye in the forehead,

The temple of Him who has flown the eagle flag,

The temple of the White (Balarama) who has a plough-inscribed flag.

The temple of Him who has a cock-inscribed flag."

நுதல்விழி நாட்டத் திறையோன் முதலாப்
பதிவாழ் சதுக்கத்துப் பூதமீ றாக[2]

"From the Lord with an eye in the forehead to the Bhuta of public square".

The first two are from the mouth of Ilango Adigal, who was an ardent Jain-saint, and the next is from that of Sattanar, a Buddhist. When we consider the fact that both these poets who were non-Saivas gave the first place to Siva, we can understand to a certain extent the important place ascribed to Saivism in the period of Silappadikaram and Manimekhalai. In addition to that, the wide outlook, which discarded religious differences, of these non-Saivas is revealed. The following lines from Maduraikanji also support the view that Siva occupied the pre-eminent place among the God heads.

நீரும் நிலனும் தீயும் வளியு
மாக விசும்போ டைந்துடன் இயற்றிய
மழுவாள் நெடியோன் தலைவ னாக[3]

"The Great Lord, who created the water, the earth, the fire, the air and the sky is the foremost God".

Conclusion: From the foregoing investigations, the following facts are revealed:

1. There were Saivism, Vaishnavism and other religions in the Pre-Pallava Tamil Country. Among them, Saivism was occupying the first place.

2. There were temples in Tamilagam; they were built of such destructible materials as mud, wood, etc.; idols of Gods were enshrined in the temples and worshipped; festivals were held; the deities were taken in procession on the occasion of festivals; paintings illustrating epic and puranic stories had been drawn in the mantapas of temples; music and dance were in vogue in temple worship and processions.

3. Worship of Siva Linga and Dakshinamurthi was in vogue in Siva Temples.

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1. Ibid K. 14, LL. 7-10
2. Mani K. 1. LL. 54-55
3. LL. 453-55

4. Tirumurugarruppadai and Paripadal properly deserve to be called song-books or prayer-books on Muruga and Visnu. These may be taken to remind us that there must have existed hymns in those days. Those hymns on 'Tirumal' and 'Muruga' in Paripadal clearly indicate the devotion and piety of the people of those days for their respective Godheads.

5. The people of the pre-Pallava period were having such names as Iraiyanar, Venbudi and Perundevanar which belong to Siva.

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18. Silap—Silappadikaram
19. S. Padai—Sirupanarrupadai
20. S.P.—Silappadikaram—Puhar-kandam
21. T. Padai—Thirumurugarruppadai
22. T.E.—Tolkappiam—Eluttadikaram
23. T.C.—Tolkappiam—Colladikaram.

Education

By

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EDUCATION is a social necessity. No society with a consciousness of its importance and progress can have among its ranks members who are a drag upon it, or whose efficiency is not equal to the demands it makes upon them. Consciously or unconsciously, in the more civilized groups, the demand for education proceeds initially from the community itself. The demand is generally motivated by the desire for what has been described as "Conformity"—conformity of habits and customs, beliefs and political idealogies. The desire for conformity, which motivates the demand for education, implies an appreciation of a pattern of social order, of the differences distinguishing one society from another; and, as a corollary, educational endeavour has expressed itself variously from time to time in the history of mankind.

In the early years of our history, a great and distinctive pattern of society was evolved by the Hindus, and the foundations so laid have withstood the tests of time and survived the shocks of political changes, foreign conquests and even newer faiths. The discipline of learning which began in early boyhood was in those days accompanied by impressive ceremonials and rites and involved worshipful obedience to the Guru—be it the parent or any other. Castes devoted to trades and crafts maintained a tradition for skills and improved on them, and so a system of specialization obtained in its own manner—even in the distant past. Though literacy was indeed limited to a handful, the concept of rights and responsibilities was well understood. Respect for the guru—unswerving loyalty to the leader, implicit trust in the learned, produced a pattern of society in which the importance of fundamentals was well and widely recognized. Beyond all this, there was a faith in the ultimate Destiny of Man, a belief in the Life Beyond; and this proved the fountain of all human love, of brotherhood, sympathy and charity.

Moral and ethical lessons, the sanctity and value of scholarship, the signi-

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ficance and necessity of religious practices and rites, the tenets of fundamental belief, the basis of social organizations, the dangers of evil, the triumph of virtue, friendship, love, modesty and chastity—these and others which go to make the pattern of living acceptable and an asset to progressive communities, were inculcated even otherwise through a system of community worship and *Bajan*, through epic and vedic recitals, through ballad-singers and story-tellers, through fairs and festivals. We are often prone to look at our past with the blurred and distorted vision produced by the smoke clouds of our factories and the acrid and destructive fumes of cordite, and atomic explosions; but there is no doubt that the Gurukula system of learning which prevailed in the past, in what may be described aptly as the Golden Age of Hinduism, proved to be the focal point of a civilization which produced simple living and high thinking and thereby achieved not only the utmost freedom and initiative the individual would want for his work or creative effort consistent with his environment, his capacity and outlook, but the opportunity and necessity to maintain his place in the community with a measure of satisfaction or contentment unknown at the present day. The Gurukula ideal was upheld by measureless faith in the wisdom of the Teacher, the Guru, and a willingness to surrender to him in entirety, body and soul— as an indication of infinite trust. As a consequence, the Guru-Sishya ideal led to the continuation and extension of a great tradition of knowledge and scholarship rare in the annals of learning. The exacting obedience to the Guru which still gave the disciple full freedom for enquiry and argument, the surrender and the identity of interests that resulted therefrom, gave the master a great status, and the disciple, mastery in his own turn. Thus was learning continued. and the price the disciple paid for such learning was often nothing more than forthright sincerity and whole hearted devotion to Truth, and a determination to search for knowledge for its own sake. The guru was often the last resource of even kings when vital advice was needed and ordinary statesmen proved futile. The teachers' reputation for knowledge was so high, their devotion to human welfare so well-known, and their moral stature so great that their praises were sung wherever they went; and their place in society was, therefore, well understood and appreciated.

The pursuit of knowledge and its advancement were ensured by individual attention given to the disciple, who himself was most carefully chosen for aptitude, capacity, humility and earnestness (and the disciple generally had to seek the master he wanted).

Today, conditions have changed out of all recognition, and we have little

trace of the Gurukula ideal in our system of education except in a few of the arts like music and dance. With the growth of towns and cities, with the expansion of trade and the springing up of industrial centres and factories, with the continued impact of western culture and revolutionary notions of social order, not only have we lost touch with the past but we have also forgotten the sources of our social strength and overlooked fundamental issues. In the name of a new freedom, we have almost ceased to see the need for restraint, the importance of discipline in family life and in the community and the general value of social conformity. What is more, we have tended to become atheistic, sceptical of life and its sanctity and of its promises and its ultimate future—so that reverence is almost gone out of life, and ideals are distrusted and thrown overboard without the least regard. In the effort to motivate young men for a useful economic life—an essential purpose of education at all times—the significance of the moral life, the importance of a code of social conduct, and the need even for self-discipline, are being imperceptibly minimised; and the essential unity of the body, mind and spirit, is thus forgotten in the desire to produce economic ability as an objective of education. Altogether, in the way the modern world has dealt with popular education, we have permitted knowledge to outstrip wisdom, and blindly consigned to oblivion the advantage even of experience. Let me quote from the Report of the University Education Commission : "The greatness of a country does not depend on the extent of its territory, the length of its communications or the amount of its wealth, not even on wide-spread education or equitable distribution of wealth, important as all these things are. If we wish to bring about a savage upheaval in our society, a *Rakshasa Raj*, all that we need to do is to give vocational and technical education and starve the spirit. We will have a number of scientists without conscience, technicians without taste who find a void within themselves, a moral vacuum and a desperate need to substitute something, anything, for their lost endeavour and purpose. Society will then get what it deserves."

Education has become a big business; we deal with groups and classes to-day—not individuals; and we seem to think that citizens can be mass-produced to a pattern as in some authoritarian regimes. We deliberately choose totorget that each child has its own individuality, and that its potentiality and promises vary with the measure of its inherent gifts. We are making compromises with educational ideals which will be untenable in the eye of the Goddess of Learning. Education today is dependent more on the means of the child than on its capacity and inclinations. Our Governments indeed spend

enormous sums; but seeing that private charity is limited and uncertain, education has to become a real, total state responsibility; and this has not yet been achieved even in its earlier stages. We need to have better school buildings, ampler school equipment, cleaner, more hygienic and more pleasing school environments, and a greater extension of equal opportunities for free education upto an age compatible with the need for rapid progress. We need to employ teachers who are well educated, and to provide every opportunity to the teachers now in service to improve their education and enlarge their equipment so as to get rid of the many weaknesses noticeable in the methods of teaching and in the use of available amenities. We have to consider seriously the problems of home influence and pre-school education and appreciate the desirability of employing in Nursery and Elementary Schools qualified women teachers who by temper and inclination will be better able to give the children in these schools the love, understanding, sympathy and appreciation so necessary, to effective child-training. The replacement of men teachers by trained women is an urgent reform in primary education, and it is one means of securing an improvement in the standards of attainments in the children seeking the benefits of secondary education. And incidentally, this suggestion would imply a special emphasis on the education of women and the acceleration of the progress already achieved therein.

Two other needs of modern education are the correlating of physical growth and development with the educational progress of children, and the providing of an integrated system of practical training in crafts helpful to the creation of a vocational bias in the pupils. *Mens sana in corpore sana* is an old saying with a great deal of new support; and a healthy mind can be developed in children free from physical handicaps or disease through close attention to the laws of nutrition and hygiene under expert guidance. The quest for mental and bodily health should be more fundamental than even knowledge of religion. The improvement of our material environment, which we all desire, must be accompanied by a system of periodical medical examination of children, graded health practice and health instruction in the schools, and a wisely planned programme of physical education.

Though man has been sometimes described as a skill-hungry animal, the co-ordination of craft education with the school curriculum is difficult except in a system like Basic Education, so wisely demanded and planned by Mahatma Gandhi. Craft-centred education is a happy mean between the exaggerated stress on vocational training which overlooks the humanities and the merely intellectual education which neglects the

body. To quote again from the Report of the University Education Commission : "Education must look to the whole man. Karl Marx says, 'Education of the future will, in the case of every child of a certain age, combine productive labour with education and atheletics not merely as one of the methods of raising social production but as the only method of producing fully developed human beings.' On this question of learning through doing, Marx and Gandhiji agree. Whether we are being introduced to the delights of literature or the wonders of science or the pride of craftsmanship, our whole being must be at work. Only then is education turned into joy triumphing over its weariness and pain."

Apart from the need to draw out the hidden potentialities of the child and to stimulate the full development of its personality, there is the primary need to ensure for the teacher a Charter of Rights and Privileges. The purveyor of education needs specially to be safeguarded so as to ensure that our moral and ethical standards do not lag behind our material advancement. Despite the fact that the world puts its faith in schooling as a panacea for its evils and as an instrument of democracy, it has persistently neglected the schoolmaster's claims to material recognition. The teacher is among the worst paid of workmen. Though a minister of the mind and a servant of the spirit, he is essentially of the world, worldly, and affected by want and poverty; and he craves recognition and support. Afflicted with poverty and iniquitable wages, and preoccupied with many worldly cares, the modern teacher can hardly bring to his task the enthusiasm, the capacity and the qualities which the profession demands and society expects from him. Adequate pay-scales, freedom from interference, opportunity for initiative and for creative work, amenities for housing, retirement benefits, and social privileges are things for which demands have been made and made with little success. A teacher's work is often uninspiring and monotonous and has little promise of the unexpected in it. But if the community has any faith in the values of education, it must provide adequately, and at the earliest possible opportunity, for a living wage to all teachers and endow them economically with a status in society worthy of their great calling.

But just as the teacher would need a Charter of Rights and Privileges, he should also have a Code of Duties and Responsibilities. The teaching profession will need to rise above its difficulties and handicaps and bring to its task a heroic sense of self-sacrifice and self-denial and serve with vigour to produce that mutual regard and understanding of people that are essential to the success of any democracy. Once this is done, the profession can easily command the qualities most desired in the teacher,

Unless teachers are impelled by a genuine love of learning and the passion for the pursuit of Truth for its own sake, unless we have teachers with a missionary spirit of service and a deep understanding of child-nature, of its growth and evolution, unless we have teachers who approximate to the moral and intellectual stature of the great masters of yore, the faith we are today putting in education will prove vain and our very hopes of peace and progress will be the empty dreams of afflicted humanity.

Pilgrimage to Uttarakhand

By

SRI C. R. PATTABHI RAMAN

THE temple of Kedarntah opens after winter usually in the latter part of April and that at Badrinath early in May, and a party of us from South India took the old pilgrim route, starting from Hardwar-Mayavati of ancient days, on May 15, 1952 and reached Rishikesh on the same evening. Rishikesh, Muni Ki Reti and Lakshman Jhula, at the foot of the Himalayas, are near each other on the Western bank of the Ganges and have been immortalised by Sri Rama's brothers who did their penances there. In this locality, from Andhra Ashram in Rishikesh run by Swami Satchithananda Swaraswathi to Swami Sivananda's Ashram and beyond, are well-known Ashrams which are great centres of Hinduism. I owe a deep debt of gratitude to Swami Sivananda of Rishikesh who encouraged me to do the full trip to the Kedar and Badrinath. South Indian readers may be interested to know that in his Poorva Ashram he was Dr. Kuppuswami of Thirunelveli and later of Kuala Lampur. The Baba Kali Kamliwala charities founded by Swami Vishuddhananda in 1884 run Dharmasalas and dispensaries in many centres of pilgrimage in the Himalayas and hundreds of sadhus and ascetics are fed and looked after by them in Rishikesh. On the other bank of the Ganges Swargashram and Tapovan, where Lakshman did penance to purify himself after the Ramayana war, are peaceful and beautiful spots.

What is referred to as Uttarakhand today is the Kedarakhand of the Puranas and in this area, which includes the Tehri and Garhwal districts of Uttar Pradesh are situated the ancient shrines of Jamnotri, Gangotri, Kedarnath and Badrinath, all more than 10,000 feet above sea level. The "puja" at these shrines is only during the warm six months usually commencing in May and ending in November and they are symbolically handed over to the Devas for worship during the wintry half-year. There are five Kedars : Kedarnath, Madhya Maheswar, Tunganath, Rudranath and Kalpeswar; five Badris : Vishal Badri, Dhyan Badri, Yoga Badri, Vriddha Badri and Bavishya Badri; and five Prayags : Deva Prayag, Rudra Prayag, Karna Prayag, Nanda Prayag and Vishnu Prayag, in this area. In addition to

the above Tirthas, the "Sastris" in the Badrinath temple in a sonorous voice proclaim in the 'Sankalpa', "Kedara Khande, Badrika Ashrame, Pancha Shilayam Madhye." The five 'silas' or rocks in Badrinath are Narada Shila, Narasimha Shila, Varaha Shila, Ganesha Shila, and Kubera Shila. Narada seeks Lord Krishna's guidance as to whether all the various 'Tirthas' should be visited by a 'Grihastha' and the Lord, extolling the virtues of the house-holders' Ashrama, says that they need visit only Kedar, Tunganath and Badrika Ashrama and may return to their homes to attend to their duties lest those in the other three Ashramas should perish for want of support from the householders.

Uttarakhand, bounded by Kailas, Mansarowar and the Pindari glacier in the east, by Haridwar in the south, by the Jamnotri glaciers in the west and by Alakapuri and Ganda Mandana mountains in the north, has aptly been called the cradle of the Aryan civilisation. Near Mana, three miles north of Badrinath, the sages Parasara, Vyasa and Jaimini lived on the banks of the river Saraswathi. The four Vedas were collated by Vyasa in a cave and the eighteen Puranas were dictated by him to Ganesha who wrote them down sitting in an opposite cave. It was there that the Badarayana Sutras were written, the Paniniya Grammar was edited and Kashyapa founded his school of philosophy. Sage Gautama taught on the banks of the Mandakini. Dronagiri is the home of astronomy and Kapila founded his school at Haridwar.

There are references to many holy places in the Uttarakhand in the Ramayana and the Mahabharata. Rama does Tapas in Deva Prayag and Garuda and Hanuman have made Gandha Madana mountains famous. Lord Krishna visits Badrika Ashrama with Arjuna, as also Manu's Ashram. In their previous incarnations they do Tapas here as Nara and Narayana in which form they are still worshipped in Badri. In this 'Yuga' Sri Sankaracharya spent years here and wrote his Brahma Sutra Bashyas in consultation with the eternal Vyasa; and Ramanuja and Madvacharya did likewise in their times. Too many are the references to this 'Tapobhumi' in ancient Indian literature and a whole book can be written on this aspect alone. In Kalidasa we have beautiful and correct descriptions of many places in the Uttarakhand. Tamil Nad's Kamba has visited these places and has referred to some of them in his great work.

We left Rishikesh by the mountain bus route for Deva Prayag where the rivers Bhagirathi and Alakananda meet. The former is clear while the latter is white and muddy and this difference is noticeable for nearly a mile down the

river after the confluence. It was at Deva Prayag that Rama himself did penance after killing Ravana. Rama's temple on the mountain side at this Prayag is as ancient as it is inspiring. From here going north-west are the routes to Jamnotri and Gangotri from where rise the rivers Jamna and Bhagirathi from glaciers which are on an average 15,000 feet above sea level. Bhagirathi, descending to earth from the Heavens in response to Bagirath's prayers, is joined, among other streams, by Jahnavi or Jad Ganga near Gangotri.

From Deva Prayag we went to Kirti Nagar, passing the famous Janaka Ashram on the way. From Kirti Nagar to Srinagar, the old capital of the Garhwal rulers, one has to walk a distance of two furlongs after crossing the Alakananda on a suspension bridge. Near Srinagar is the famous Kamaleshwar Mahadev Temple made famous by Sri Sankara's disciple Padmapada. While worshipping Maheswara with a thousand lotuses Maha Vishnu, finding one missing, plucks out his eye as an offering and this in turn is handed back to him as the Chakra for the protection of the world. In this awe-inspiring temple one feels a strange calmness in spite of the roaring river a few yards away and I was reminded of the well-known 'sloka' referring to the incident in the Siva Mahimna Stotras.

One soon begins to perceive, as one enters Kedarkhand, the ever present stress laid on one's mind on the oneness of God in His various manifestations. In Kedara Sthala Purana the devotee is enjoined to visit Badrinath and the insistence on a visit to Kedar is found in that of Badrinath. There is Badri Narayana inside the Kedar temple and the temple of Mahadeva opposite to the Badri temple.

Eighteen miles from Srinagar is Rudra Prayag where the clear and blue Mandakini meets the turbulent and muddy Alakananda. With terrifying swiftness and a noise similar to the roar of army planes during military manoeuvres the two rivers coming through two gorges, join each other in great 'eclat' like parted sisters and on a prominence above the Prayag is a beautiful temple dedicated to Siva. From Rudra Prayag one takes either the route to Kedarnath along the Mandakini or to Badrinath along the Alakananda.

Our trek to Kedar, forty-eight miles away, commenced at Rudra Prayag along a narrow bridle path on a steep mountain side to the left of which at great depth was the fast flowing Mandakini. Sri Sankara has aptly described this clear and blue river in his second Panchakshari stotra.

On the second day we reached Agastyamuni—3,000 feet above sea level—where the sage Agastya had his Ashram

and did Tapas. There is a make-shift landing ground here for aircraft to be reached in 45 minutes from Haridwar. The next halt was at Gupta Kashi half way on the road to Kedar. This is the second Kashi after Banaras, the third being Uttarkashi, on the way to Gangotri, and it is perched high on the mountain side. Here we have the famous Ardha Nariswara and Chandra Sekhara temples in front of an ancient tank into which water flows from two 'dharas'. Three miles from here is Kali Math where there is the temple to the Devis Durga, Lakshmi and Saraswathi near the confluence of Kali, Ganga and Mandakini.

The next place of importance after Guptakashi is Naryan Koti where there is an old temple of Sri Lakshmi Narayana as also a small temple each for the Navagrahas; but unfortunately due to the vandalisms of the now distant past, the idols are missing. Approaching Gauri Kund, which is seven miles from Kedarnath, one can go to Tri Jugi (Yugi) Narain, which is only three miles from the main road. Here Lord Siva married Parvathi the daughter of Himavan, Maha Vishnu and Brahma Deva officiating at the marriage and the sacrificial fire has been burning near the temple for countless years. Gauri Kund is on the river bank and we have steaming hot springs flowing into a tank and later into the cold Mandakini. In this sacred spot where Gauri bathed, the traveller gets the much-needed change of a refreshing hot bath and prepares for the stiff ascent to Kedarnath.

The snowy peaks of the Kedarnath range became clearer as we left Gauri Kund and we soon got used to their splendour and to the dizzy heights. It was very cold even at the Garuda Chatti, which was the last halting place before Kedar, and we could see snow and ice near the roadside. On the fifth day after leaving Rudra Prayag we reached Kedarnath. We were constantly cheered by the "Jai Kedars" of the pilgrims going to, and the "Jai Badri Vishals" of those returning from Kedarnath. Quite often we had to walk on ice and the last bit of our travel was on a fairly level ground leading to the gorgeous Kedar Valley.

We are amply rewarded for all the trekking over the stiff ascent by the magnificent sight of an ancient temple in a lovely valley surrounded by gorgeous snowy peaks. It was very cold at Kedarnath in spite of bright sunshine. We had left behind us the lovely pine forests and the tall Devadaru trees but a new beauty of white snowy, flowering shrubs and ice bridges over flowing streams greeted us at Kedar. The temple, which is in a cup between towering mountains, is itself 11,750 feet above sea level. The Kedarnath peak

in the range behind the temple rises to another 11,000 feet from Kedarnath. It was a fairly clear day when we reached Kedar and quite often as the peaks became clear of clouds we were astounded to see Himalayan giants of about 23,000 feet above sea level startling us with their mightiness. Behind the temple a few miles away is visible the great water-fall near the source of the Mandakini. Viewed from the temple it reminds one of Lord Siva's picture as a Yogi with mother Ganga spouting from his matted locks. Above the water-fall is Brahma Guha (cave) where the Creator (Brahma) performed his Yagna and to the left of the cave is the famous Mahapantha. This is the path taken by the Pandavas in their last journey —Swarga Arohanam, from the earth. It is also believed that Sri Sankara, in his thirty-second year of life disappeared from the world taking this path.

As the crow flies the distance between Kedar and Badri is only twenty-two miles and it is believed that in olden days the Pujari using this route worshipped at Kedar in the morning and at Badri on the same evening. Today the pilgrim route between the two is 101 miles. In between these two shrines is the famous Satopanth (Satya Patha) glacier and the Satopanth lake. The latter, which represents mother Prakriti, has Brahma, Vishnu and Siva Ghats in three corners. To my great regret I could not go to Vasuki Tal, the lake above Kedarnath in the snow line or to Satya Patha, which is fifteen miles from Badrinath.

On Monday, May 26, we did puja at Kedarnath where the Lord Siva appears on the back of a buffalo. Bhima of the Pandavas, his devotee, long before his proper hour, was too eager to get a glimpse of the God who disappeared into the earth at Kedar taking the form of a buffalo. As in Banaras, the worshippers do the 'abhishegam' and the puja to the Lord with their own hands, bringing the water from Mandakini.

Sri Sankaracharya infused a new spirit into Kedar just as he did at Badrinath and regularised worship at both these places. It was my good fortune, before leaving Kedar to have spent some time with a great Sadhu who lives in seclusion outside the temple wearing no clothes and observing 'Mouna Vratha'—like Ramana Maharishi he was a picture of serenity and contentment and was unaffected by the bitterly cold weather.

We commenced, on the same afternoon, our Badrinath Yatra and returned by the same route by which we came to Kedar up to Nala Chatti. Our next important halt was at Ukhimath, winter headquarters of the Rawal Saheb of Kedarnath, who controls the worship there. It is named after Usha Devi,

wife of Anirudha. Behind Omkaraeswara in the temple at Ukhimath is the figure of King Mandhata who performed penance here, as also of the sage Vashishta.

From Ukhimath we went to Chopta and from there to Tunganath. Tunganath is three miles from Chopta. It takes nearly as many hours to do the steep ascent. Travelling through lovely Devadaru forests we saw huge Himalayan langurs on the way. Tunganath, which is at the back of Kedar is the highest shrine in Uttarakhand and is about 13,000 feet above sea level. From here one gets a glorious view of all the important mountains, in this part of the Himalayas. To the North are Kedarnath and Badrinath, and I believe one can even see the Gangotri range on clear days; to the East are the Trisul, Dronachala and Nanda Devi Mountains and the Pindari glacier; to the West Guptakashi and to the South the vast Indo-Gangetic plain. Just above the temple is a huge rock, Chandra Shila, on which Ravana performed his great Tapas. Near the temple is a small tank into which two icy cold mountain-streams flow. The temple is ancient and is one of the five Kedars. The Swayambhu Murthi inside it is Hari-Hara—half Siva and half Vishnu—and here also the devotee does the puja and 'abhishegam' himself.

From Tunganath we proceeded to Gopeshwar, passing through lovely jungle. As we were descending we found that pine and cedar gave away to teak, ashvatha and palasa trees and the thick forests had an undergrowth of lovely ferns, orchids and creepers. Birds were plentiful and were singing gaily unaffected by the pilgrim traffic. One variety had big tails with multi-coloured feathers like the birds of paradise one sees in pictures. The most active were small brown birds with white spots on their heads. With Gopeshwar ends the region of the Kedars and begins that of the Badris. Inside the temple there is Sri Gopinath Siva and in the courtyard is the huge axe of Parasurama, made of some alloy which has not become tarnished with the passing of time. I thought it would need at least a dozen men to lift it today. Three miles from Gopeshwar is Chamoly the bus terminus of the Hardwar-Badrinath route and in spite of Alakananda flowing below, it was the dirtiest place in all our journey, with poor facilities for the supply of drinking water. We were now on our way along the Alakananda to Badrinath and on the second day of this journey we halted at Garuda Ganga.

Here Garuda did penance in order to have the honour of becoming Vishnu's Vahana. The Skanda Purana says "Gurudas Tapah-Athepeh, Hari Vahana Kamyaya." A stream from the mountain flows into a lovely tank which is only waist deep. The water is so clear

that one can see the pebbles on the floor. After their bath the pilgrims pick some of these and take them home. It is believed that snakes and poisonous creatures do not approach the locality where the pebbles are kept and our Kambar refers to this belief. The journey from Garuda Ganga to the next halt lies across Patala Ganga which joins the Alakananda, and has to be crossed by a suspension bridge.

Joshi Math—the Jyotir Math of Sri Sankara's Jyotish Peeta more than half way on the route to Badrinath from Chamoli is about 6,000 feet above sea level. This is the summer headquarters of the Rawal of Badrinath. There are temples here for Jyotir Linga Mahadeva, Vasudeva and the Ashta Kalis among others. The temple containing the famous Narasimha Saligrama installed by Sri Sankara is where the puja for Sri Badri Narayan takes place during the winter months. On a hill-top above the town is the Jyotir Math. Here we see the cave under a huge tree wherein Adi Sankara did Tapas as a eleven year-old boy. The tree which looks like a banyan is believed to be more than 2,000 years old. After a period of inactivity of many years, the Math which is one of the four established by Sri Sankara, is active again and is publishing religious books, mainly in Hindi.

Before commenting on the uniqueness of the Ramayana war Valmiki exclaims that the sky is comparable only to the sky. Likewise the Himalaya in all its grandeur and mightiness is incomparable. That Sri Sankaracharya should have gone up hill and down dale to the seemingly inaccessible spots in the Uttarakanda as a young boy, when there were only perilous footpaths on steep mountain sides and rope bridges across deep and turbulent rivers, and should have achieved so much is much more than a prodigious feat—it is a miracle. Such is the potency of his Avatar that people still refer to him with bated breath and great reverence all over the Himalayas.

From Joshimath going towards north-east one can go to Bavishya Badri, the Niti pass and finally to Mount Kailas. Another route leads to Hemakund or Lokapal, about 14,000 feet above sea level and an important place of pilgrimage for Sikhs. Here Guru Govind is believed to have done Tapas in a former birth as Rishi Medhasa of the Markandeya Purana. Near Lokpal is the famous valley of flowers called Kundaliya Sain wherefrom the famous mountaineer Smythe took many specimens for botanical gardens in England. It is believed to be unique in the whole world.

Our next halt was at Pandukeswar and on the way is Vishnu Prayag. The fast flowing Vishnu Ganga, which joins Alakananda here, has to be crossed by

a narrow suspension bridge high above a gorge. Rishi Narada did Tapas here and got Darshan of Maha Vishnu. Both the rivers are turbulent and there are huge boulders in them. One has to hold fast to chains fixed to the rocks should one wish to bathe there. Facing the Prayag is the Hathi Parbat so realistically like an elephant kneeling down.

In Pandukeswar or Yoga Badri is an ancient temple believed to have been constructed by the Pandavas, and the deities here are Yoga Badri Narayana and Vasudeva. The puja is performed here, as in Badri Narayan, by a Malabar Brahmin.

On the eighth day after leaving Kedarnath, we reached Badri passing through Hanumanchatti. We were reaching the cold region again and the last stretch was often on ice and ice bridges over mountain streams. After the last steep ascent and round a rocky bend we saw holy Badrinath in a green valley surrounded by snowy mountains on three sides. Badrinath is a little over 10,000 feet above sea level and not so cold as Kedarnath, and the peak Nilakanta, which can be seen when the clouds lift at rare intervals, rises to another 12,000 feet from behind the temple. The peak as yet unconquered by man, is true to its name, all white, except for one or two dark spots below the top, marked by boulders stretching out from the cap, on which snow does not stay. Near the base of Nilakanta is "Charan Paduka" where the indefatigable Uddhava takes charge of Krishna's sandals before parting from Him in order that they may help him during his meditation on the great truth taught to him by the Lord.

We stayed for three days at Badrinath. In front of the temple, a few yards away, is the famous Markandeya Shila under the pond (Thaptha Kund) into which hot springs flow and from there into the cold Alakananda a few feet away. The temperature of the water is about 125 degrees Fahrenheit and bathing here is as pleasant as it is refreshing. The Rawal Saheb, who does the puja is an erudite Nambudri scholar from Cochin and on Ekadasi Day we performed puja and had the Vishwarupa Darshan of Sri Badri Narayana. The idol was recovered from the river by Sri Sankara and installed by him in the temple on the river bank.

The spiritual power of Badri Narayana is so universal and all pervasive that He appears as the Ishta Devata of the pilgrim—Even Sakthi worshippers see Devi in the idol and Buddhists Buddha. Badri, like Kedar, is verily the junction between "Manushya and Deva Lokas" and on an appointed day in the month of Kartika, when the temple is closed for the winter the Puja is handed over to Deva Rishi Narada whose idol is seated opposite to the Lord. The Temple is between Nara and Narayana

mountains and near it is the Brahma Kapala where offerings to their 'pitris' are made by the pilgrims. Some of us went beyond Badri to Vyasa Guha (cave) and Ganesa Guha where the Puranas were written. These are in Mana which is the last village on Indian soil. A few miles away are Mana Pass and Tibet. Near Vyasa Guha is Kesava Prayag, where the very blue and clear Saraswathi river joins Alakananda within a few hundred feet from the water-fall near its source.

The only human beings we saw after leaving the village were a Sadhu and his disciple reading the Puranas on the banks of the Saraswathi. Opposite to the Sadhu on the other bank was the temple of Mata Murthi, the mother of Nara and Narayana. Beyond that, two miles away was visible the great Vasudhara fall.

Justice Satyanarayana Rao, the leader of our party, with two others actually went up to the Vasudhara. From the middle of a white mountain, the waterfall which was frozen at night was slowly coming to life. By ten in the morning it had grown in volume and Alakandanda was falling many hundred feet down from a cave-like opening in the mountain. The river is believed to take it source from Kubera's Alakapuri.

It was all like Shangri-la. The few people in the village are happy and contented. They are fair and the children have rosy cheeks. Most of the cattle are short and black. We saw some cross-bred cattle between yaks and cows, and these had bushy tails. We also saw some black birds that looked like crows, only their beaks were bright saffron. I believe there are also some white or snow crows. With a wrench in our hearts we left Mana to get back to Badrinath and to start on our return journey on the same day. The Purana refers to four divisions of the Badarika Ashrama area "Saroopyadhi Padam Kramath" From Nand Prayag (Kanwashram) to Saraswathi beyond Badrinath are these four regions of Sthoola Badri, Sookshma Badri, Thathah Sookshma Badri and Suddha Badri, graduating from the Salokya to the Sayujya states of identification with God. Suddha Badri is after Badrinath upto the river Saraswathi. In Badri as in Kedar, there is no pollution, 'Anachara' or differentiation between man and man. The very air of these places confers the purification of a bath for all purposes. One realises this without being told so.

There is nothing much to say about our return journey till we caught the bus at Chamoli and reached Rishikesh, excepting that we saw Karna Prayag where Karna prayed to his father Surya and Nand Prayag—sage Kanwa's Ashram—where Dushyanta met Shakuntala. We got back to Rishikesh on June 11 having spent 24 of the most eventful days of our lives in that sacred region.

For the Uttarakand 'Yatra' are claimed many benefits. The devotee is told at Kedar and Badri after his visit to the respective temples that he or she will not have a rebirth. Good health for years after the pilgrimage is asserted by some because of the trekking in forests, where pine and other great medicinal trees abound and in the pure and rarefied atmosphere of the snow line. Peace of mind and patience as results are claimed by some, probably because one's ego gets knocked about in the pilgrimage. Once I had to sleep in a cow-shed because of overcrowding in a 'chatti' (halting place) and quite often one's strange bed-fellows have varying habits and ideas of cleanliness. Very often men and woman bathe together in the early dawn in order to start early and finish at least 7 or 8 miles before the sun gets to be hot. By four in the morning it ceases to be dark in the Himalayas during summer. One has to wash one's own clothes, for there are no dhobies, once you leave Rishikesh. It is therefore, not surprising that for most people many corners get rubbed off soon after the start of the pilgrimage.

Old and young, sick and healthy, visit these holy places and gain unforgettable impressions of their trips.

I wish to end by quoting Dr. Long staff, (from "The Call of Badrinath" by Nautiyal), a great mountaineer who speaks with experience and detachment.

"After six visits to the snows I still believe that Garhwal is the most beautiful country of all high Asia. Neither the primitive immensity of the Karakoram, the aloof domination of Mount Everest, the softer Caucasion beauties of the Hindukush, nor any of the many other regions of Himachal can compare with Garhwal. Mountain and valley, forest and alp, birds and animals, butterflies and flowers, all combine to make a sum of delight unsurpassed elsewhere.

"The human interest is stronger than in any other mountain region of the world, for these anciently named peaks are written of in the annals of the Indo-Aryan race. They are the home of the Gods. For two hundred million Hindus the shrines of Garhwal still secure supreme merit to the devout pilgrim."

Men and Machines

By

DR. A. NARASINGA RAO

It is well known that the distinction between the living and the non-living fades out when we come to viruses and similarly, that there is a stage when the distinction between plants and animals is obliterated. During the last two decades we have been witnessing spectacular developments in electronic machines which are rapidly obliterating the distinction between thinking animals and mechanical automata. Not only do machines[1] carry out numerical calculations with incredible quickness, but others have been constructed which apply the rules of logic to examine the validity of conclusions, while still others imitate such human or animal functions as learning by the method of trial and error, palying a game against an opponent, developing conditioned reflexes, etc. The object of this paper is to survey the developments in this fascinating field and to show how much the gap between men and machines has been narrowed down.

Any operation which is carried out according to a fixed set of rules can be entrusted to a machine. Since arithmetical operations are of this type, they could be carried out by a machine. The present day desk calculators embody this idea. In such a machine we can, for instance, set a divisor and a dividend and on pressing a button, the machine will carry out the division and give us the quotient and the remainder.

Next came machines which could take in a large store of numbers, and could carry out a sequence of operations on these according to a programme supplied to the machine. In the earlier machines these numbers and instructions were supplied in the form of holes punched in cards or on long tapes. To the arithmetical operations were added those of differentiating and integrating, and hence these machines could solve differential equations. The programme of instructions included mathematical operations, the transfer of numbers from one register to another, clearing a register and printing the final result. The

1. E. C. Berkeley, Giant Brains, John Wily, 1949.

machines could be given conditional instructions such as to carry out one or the other of two operations according as the result obtained at a certain stage was positive or negative. With the introduction of the electronic valve, pulses of electrons were used for representing numbers instead of rotating wheels, and so very high speeds became possible. Thus the SWAC computer at Los Angeles (1952) can perform 15,625 addition operations or 2,600 multiplication operations a second, and can store 256 numbers of 11 digits in its memory.

Truth calculating machines.

How can a machine examine whether a particular conclusion follows from given premises? It can, because logical deduction follows fixed laws and a machine can be constructed to apply these rules. In fact George Boole constructed an algebra exactly a century ago, which enables us to convert problems in logic into problems in this Algebra. Thus let A be a proposition. If this proposition is true, we say its truth value is 1; if it is false its truth-value is 0. Let B be another proposition whose truth value may be similary 0 or 1. If we say "A and B", this statement is true only if both A and B are true, and is false in every other case. Thus the truth value of the proposition "A and B" is 1 if the truth values of A and B are each I and is zero if either of the truth values is 0. Hence it is the product of the truth value of A and the truth value of B in every case. Thus "and" in propositional calculus corresponds to multiplication when we come to truth values. Similarly it can be shown that "or" in the statement "A or B" corresponds to the addition of truth values. Since we are dealing only with 0 or 1, we must take $1+1=1$, there being no 2 in this algebra. The denial of a proposition A, that is the proposition "not A" is represented by A and has truth values 0 or 1 according as A has truth values 1 or 0. The implication "A implies B" can be written "A is false or B is true", that is "A or B".

Consider next a switch A which in the "on" position, allows a current to pass through. In this case we shall say that its "conduction value" is 1. If it is in the "off" position and so does not allow a current to pass through, we say that its "conduction value" is 0. Consider now two such switches A and B connected in series. This combination will allow the current to flow i.e. will have conduction value 1 only if both the switches A and B have values 1, and will have value 0 in every other case. So the "conduction" value of the series combination is the product of the conduction values of A and B. Thus series connection between A and B behaves like "and" in propositional calculus. Similarly parallel connection of A and B corresponds to addition of the conduction vaues of A and B and corres-

ponds to "or". Lastly the proposition "not A" will correspond to a switch A which conducts when it is in the "off" position and does not allow current to flow when in the "on" position.

We can now understand how we can solve problems in switching circuits with the help of propositional calculus or Boolean algebra, and conversely how the truth or falsehood of an inference can be tested by setting up a chain of switches in series and parallel and finding whether a current flows through the circuit or not. The following is a typical problem which such a machine can solve: "It is known that salesmen always tell the truth and engineers always tell lies. G and E are salesmen. C states that D is an engineer. A declares, B affirms, C asserts, D says, E insists and F denies that G is a salesman. If A is an engineer how many engineers are there?"[1]

Can a machine be taught to learn by trial and error and to remember the result? Claude E. Shannon of the Bell Telephone Laboratories has constructed a magnetic mouse which by trial and error finds its way through a maze. A big square is divided into 25 smaller squares and a maze is constructed by placing partitions between some of the adjacent squares so as to prevent their being crossed. Placed in any square the mouse tries to pass on to each of the 4 adjacent squares withdrawing whenever it strikes against a partition or enters into a blind alley. Blundering about thus, it reaches the "food box". Placed a second time in any part of its former path, it moves correctly to the goal without any errors or trials. Placed in an unexplored part of the maze, it again blunders about till it reaches the goal, and adds this knowledge also to its memory, so that by being placed at different points of the maze, it ultimately acquires a mastery of how to reach the goal from anywhere. If the maze is changed into a new one by altering the partitions, and the mouse is placed in some square, it tries the old path it had learnt already, but on striking a partition it tries other directions and revises its memory until it reaches the goal by some other path. Thus it is able to forget the old solution and remember the new one when the problem has been changed. This is the typical behaviour of an intelligent animal. The machine consists of an electromagnet (which drives the mouse) and whose motion is controlled by 110 relays, of which some form the memory and the others the computing circuit.

Another remarkable machine described by Oettinger changes its behaviour pattern under external stimuli, just as a dog may be encouraged to behave in a particular way by rewarding it with a biscuit when it acts as we desire it to,

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1. Proceedings of the Institute of Radio Engineers (P.I.R.E.) October 1953, p. 1236.

In response to an input stimulus of variable intensity this machine responds by printing a symbol, any one of the first 8 letters, say A to H or the letter X which means it could not make up its mind which letter to print. The operator could then give a signal expressing approval or disapproval and could vary the intensity of these within certain limits. Alternately he could express unconcern. Suppose the operator wishes to teach the machine to print the letter C every time it received a stimulus. Then he would give a number of stimuli and the machine would respond at random. Whenever the machine gave out a C he would express strong approval and when it gave any other letter he would express strong disapproval. After a time, the machine would produce C more and more often until it always produces a C even after a very light stimulus. If he expressed neither approval nor disapproval, the machine would gradually forget to print C's only, and would ultimately print letters at random.

The machine works as follows. There are eight numbers a_0, a_1—to a_7 inside the machine which correspond to the 8 possible letters to be printed. When a stimulus is given, the machine selects the biggest of these 8 numbers say ar and adds to it a number corresponding to the strength of the stimulus. If the result exceeds a certain minimum, it prints the *r*th letter: otherwise it prints X. The number 8 ar is then increased or decreased by an amount corresponding to the strength of the approval or disapproval expressed by the operator. Thus each approval of the selected letter increases the number ar and hence the chance of the same letter being printed the next time, while each disapproval decreases such a chance. Finally a random number positive or negative is added to each of a_0 to a_7 in order to produce irregularities in behaviour. In order that the machine may "forget" if no approval is expressed, the eight numbers are multiplied from time to time by a constant slightly less than 1 so that if there is no approval they have a tendency to decay to zero.

How can a machine be taught to play a game against a human opponent? If it is a simple game like "3 in a row" or even the more complicated game of "Nim", the machine's memory could be supplied with instructions regarding its responses in every possible contingency, so that the machine consults a dictionary and makes the proper move. However, most games of interest like checkers, bridge, chess are too complicated for the above treatment, and one plays according to principles of approximate validity. Machines have been designed to apply such principles by mechanisms built into them. The machines are not infallible, nor in fact are human beings who apply such principles. But as against one who

1. For details regarding "Nim", vide Kraitchik; *Mathematical Recreations* pp. 86-88.

plays without such principles or less efficient ones the machine has a distinct advantage. In a game called Hex where two players alternately place black and white pieces in the empty hexagonal cells of a rhombic board, the object of each player is to connect his pair of parallel sides by a continuous chain of pieces. Here it was taught that a suitable strategy would be to find the saddle points of a certain potential field in which the white and black pieces corresponded to positive and negative charges. The saddle point was taken to be the place where the next piece was to be put. With this strategy and with the first move, the machine won about 70 of its games with human opponents, and sometimes surprised its designers with odd looking moves which were found to be sound on analysis.[1]

In the game of "matching pennies", there are two players A and B. Each one chooses either heads or tails independently of the other. If the two choices match, A wins. If they differ B wins. The winner takes both the coins. In the machine constructed to play this game against a human opponent, the machine analyses certain unconscious patterns in the choice of sequences and attempts to capitalise on these when it finds them. For instance, same players if they win round with a certain choice, say heads. twice in succession, change their choice the next time. The machine keeps count of such situations and plays so as to win using this information. It has been found that the machine wins about 55 to 60% of the rounds, while by random play it should have won only on 50% of the occasions,

Taking the machine as one capable of solving differential equations, so far this ability has been used only in ballistics, aeronautical engineering, and generally in military science. Already an attempt has been made, I believe, to harness electronic computers to problems in Astronomy. Also in subjects like meterology and economics the extraction of general laws from a huge mass of accumulated data is one too big for human computation. The electronic machine could help in this task.

Among the non-numerical applications of electronic machines, their use for translation from one language to another is one with great possibilities and has received some attention. The idea of using symbols directly for ideas instead of translating them into conventional sounds opens up immense new possibilities. and when a sufficiently large dictiouary of sound and script symbols has been accumulated, this will serve as a universal language. The question of passing directly from sounds in a language to scripts in that language is also being considered.

When Man first appeared fugitively upon this planet, the bad fairy, envious

1. P.I.R.E., October 1953 p. 1237.

of his future greatness said, "Thou shalt have neither tusk nor claw and shalt remain defenceless against thine enemies", but the good fairy said, "Thou shalt, however, walk erect on thy hind legs and have an alert brain for good or evil as thou choosest". Since then Man has become a tool-using animal, using his hands and his brain sometimes for good and sometimes for evil. At first his tools were of stone, and later on they were of iron. But the finest tools he fashioned were not for his hands but for his brain to use and were called *speech* and *writing*. With the first he made the acquisition of knowledge a co-operative enterprise between all men of the same generation, while with the second it became a progressive co-operative enterprise from age to age. On the material plane, the invention of machinery released man from heavy and routine labour and gave him leisure and a higher standard of life. We are today at the threshold of an electronic age which promises to relieve man of heavy and routine intellectual labour and to give him leisure and a higher standard of intellectual life.

It is interesting to watch how men and machines have acted and reacted on each other all through the ages. The use of tools even of the stone age stimulated thinking as to how best to fashion them so as to serve various special purposes, and therefore led to a study of their geometrical and physical properties. On the other hand, the expanding intellectual horizon associated with such studies and the increasing dexterity of the hand as a creator led to the fashioning of more powerful and specialised tools, whose manufacture posed again new problems for the brain and the hand. It was a chain reaction in which the tool and the hand and the brain each brought about a transformation in the others. This process started in the stone age is still continuing in an ever increasing spiral. Where it will lead us in the next hundred years, one can hardly even venture to guess.

A Note on Certain Tamil words

By

SRI K. KANAPATHI PILLAI

IN the Tamil language of the early period described by the grammar *Tolkappiyam*, certain monosyllabic words ending in long vowels, and certain dissyllabic words with the first syllable short and the second syllable long, add after the long vowel, a short vowel of the same class as the final long one, when they combine with other words.[1]

Examples:

Monosyllabic words :–

mā 'mango tree' + kōtu 'branch'

> mā a nkotu 'a branch of the mango tree'

tū 'strength' + kurai 'deficiency'

> tū u kkurai 'deficiency of strength'

ē 'arrow' + kottil 'shed'

> ē e kkottil 'shed for keeping arrows'

kō 'king' + kai 'hand'

> kō o kkai 'the hand of the king'

kau 'horsegram' + katitu 'is hard'

> kau u kkatitu 'horsegram is hard'.

Dissyllabic words :—

palā 'jack tree' + kōtu 'branch'

> palā a kkottu 'the branch of the jack tree'

utu 'star' + kurai 'part'

> utū u kkurai 'part of the star'

It will be seen from this that when monosyllables, mā, tū, ē, kō and dissyllables palā, and utū etc. combine with other words, short vowels –a, –u, –e and –o are added after the long vowels –ā, –ū, ē and –ō respectively. –u is added after –au.

It should be remembered in this connection that during the time when *Tolkappiyam* was written

1. Tol, Elut. cut. 226, 277 & 295,

two vowels could occur contiguously in a word or in a phrase. The use of the hiatus consonants –y– and –v– in between two vowels was not universal during that time. [1]

The following words discusssd in *Tolkappiyam* may be cited as examples where two vowels come side by side in a single word:

ātū u 'male person'
kurī i 'bird' etc.

In later language this state does not exist. Let us examine whether this could have prevailed also in the monosyllabic and dissyllabic words quoted above. During the time when *Tolkappiyam* was written these words ended with long vowels; but when they were combined with other words coming after them, as may be seen in the combinations given above, the short vowel of the same class as the long vowel occurring at the end of the words appeared after it. Why did this vowel appear? During the period of *Tolkappiyam* the speakers thought that these words ended in long vowels and used them as such when they occurred singly. But when they used them in combination with other words they unconsciously introduced the short vowel after the long vowel. They might have learned this habit from their ancestors, and it became a natural trait in them. Even today such a habit of introducing sounds unconsciously in speech is found in the Tamil speaker. For instance, when a word ending in a vowel is followed by a hard consonant, he immediately doubles the hard consonant even though he does not know the reason. When the word yānai 'elephant' for example, is followed by the word kōtu 'tusk', he will at once say yānai kkōtu 'elephant's tusk' by doubling the consonant k–. In the same way when the word palā 'jack tree' is followed by the word kōtu 'branch', the Tamil speaker who lived during the time when *Tolkappiyam* was written would say palā a kkōtu 'the branch of the jack tree' adding a short vowel-a after the long –ā of the word palā.

Tamil grammarians explain words such as ātū u 'male person' and kurī i 'bird' etc. as words having original elongation.[1] It is

1. Tol Elut. cut. 140.

1. இயற்கையளபெடை: Nannul P. 67 edited by K. Namaccivaya Mudaliyar.

doubtful whether this is an elongation of the vowel. Perhaps the short vowel in those examples are part and parcel of the words themselves. In the same way the short vowel which occurs in the combination of words like tū, palā, etc. shown above have also been part and parcel of the words at one time.

To determine the history of this vowel we may turn our attention to another language which has been in existence in India side by side with Dravidian. Indo-Aryan in its old stage never had words with two contiguous vowels in the middle of words. But in its Prakritic stage vowels stood side by side in the same word due to the disappearance of intervocalic consonants.

Examples :—

Skt. rājā 'king' > M.pkt. rā ā

,, gata (p.p.p.of √gam) > M.Pkt. ga a

,, rūpa 'form' > M.Pkt. rū a

,, divasa 'day' > M.Pkt. dia ha

Let us see whether the same principle could have worked in the Tamil language also to produce this concurrence of vowels. *Tolkappiyam* states in a rule that "after the word irā 'night' the vowel –a is not inserted in combination".[1] The word irā may be a corrupt form of the Sanskrit word ratri[2] 'night'. In Tamil the phonetic rules applied to indigenous words are not normally applied to words borrowed from other languages. Therefore the word irā, though it is a dissyllabic word which has, like the words palā utū etc. the first syllable short and the second one long, does not add –a in combination with a succeeding word. Hence when that word combines with kākkai 'crow' we have the form irā kkākkai 'night crow'. But the negative adjectival participial form from the root √iru 'to sit' is īra meaning 'which does not sit'. The combination of the two words when it means "the crow which does not sit" will be irā a kkākkai with the short vowel –a inserted after the word irā.

This form īra is stated by Tamil grammarians to be the short form of īrata which is the full negative adjectival form from the root √iru – 'to sit'. If this is true, the

1. Tol Elut. Cut. 227
2. Cp. Pkt. rā ī

combination irata kakkai has assumed the form īra a kkākkai. If this assumption is correct it is the elision of the intervocalic – t – in īrata which has given the form īraa in the combination. From this it may be surmised that the short vowel which is added in such combinations could be a remnant of a syllable with a consonant.

It can be presumed from this that monosyllabic words like mā 'mango tree', tū 'strength', ē 'arrow', dissyllabic words like palā 'jack tree', and utū 'star' had another syllable (consonant + vowel) at the end long before *Tolkappiyam* was written. After that the vowel remained and the consonant dropped out as in the Prakrits. But in the time when *Tolkappiyam* came into existence even the vowel existed only in the memory of the speakers. Due to this they introduced the vowel in the combination of such words, though these words ended in long vowels during this time.

From this analysis it may be found that the forms of some Tamil words which existed in the days of *Tolkappiyam* were not the same as those which existed in the pre – *Tolkappiyam* days. During the pre–*Tolkappiyam* period the principle which worked in the change of Sanskrit words into Prakrit words might have influenced the change in Tamil also; or might we say in Dravidian?

Shakespeare Appreciation in Germany

By

SRI V. K. AYAPPAN PILLAI

AN important phase of Shakespeare appreciation is the profound interest which his plays and poems and his personality have aroused in Germany. The subject is of curious interest in itself and in its influence on English criticism and appreciation of Shakespeare. It is interesting in itself because Shakespeare, it would seem, has profoundly influenced German literature and its evolution and his poetry and thought have most deeply moved some of the greatest Germans to admiration. Some latter-day Germans have gone so far as to find in Shakespeare an embodiment of *Der Deutsche Geist*, the soil of Germany, and his birth in England was thought to have been an unfortunate accident! Although it is idle to claim, as the present writer's surve)y must show, that it was the Germans who first discovered the true greatness of Shakespeare and made his own countrymen and the world realise it in their turn, there is no denying that the German interest in, and appreciation of, Shakespeare, in the closing years of the 18th and the opening decades of the 19th century, have had their reaction in English, and that Coleridge was profoundly moved and, to some degree, influenced by the German admiration of the dramatist. When, however, we speak of German appreciation of Shakespeare and its evolution, it is well to realise, as Mr. Pascal[1] points out, that we are concerned with the influence which Shakespeare exercised 'on a small section of the German people; the German theatre-going public appreciated the plays as middle class tragedies *burgerliche Trauerspiel,* i.e. as something non-Shakespearean.' "This history of Shakespeare Criticism in Germany is the history of the views primarily of the professional section of the German middle-class professors, teachers, tutors, clergymen, men who are constantly in touch with learned circles, who have passed through the Universities. It is the record of a most significant aspect of their intellectual struggles, and is closely linked up with the practical situation of these professions in German Society. In the mirror of its criticism of Shakespeare we see successively the awakening of the middle class from dogma and intellectual control; its leap towards emancipation and self-assertion."

Shakespeare in Germany 1740-1815 by Pascal, Fellow of Pembroke College, Cambridge, C.U.P. 1937.

The advantages of Shakespeare when compared with Gryphius are character drawing and the expression of emotion. In the matter of *Einrichtung,* the shaping and arrangement of his material, the Englishman is weak, but from him 'we get to know human nature'. *Bei dem Shakespeare aber scheint uberall eine noch tiefere Kenntnis der Menschen hervorzuleuchten, als bei dem Gryph.* Another weakness of Shakespeare which Schlegel notices is his 'tendency to bom bast', *das Schwulstige* but this is shared by Gryphius.

2. Lessing, the first considerable German critic of Shakespeare, is a great name in the drama and criticism of German Literature in the 18th century. He was a leader of German classicism, along with Winckelmann, the subject of Pater's essay, whose observations on the Greek masterpieces of painting and sculpture started Lessing on his inquiry which led to his LAOKOON or *On the Limits of Painting and Poetry.* 'They led', in the words of the historian of German Literature, Prof. Robertson, 'the Germans back from a false artificial classicism to a true classicism, which drew inspiration from the master-works of antiquity and especially of Greece'. Lessing was truly learned and he knew Aristotle and the Greeks first-hand and his classicism had room in it for Shakespeare, the Spanish Drama and a wide and Catholic outlook on literature.' He lived in England, for a few years and wrote an essay ridiculing the pretensions of Pope to any philosophic system in his ESSAY ON MAN. Lessing's first outspoken admiration for Shakespeare appears in 1759 in *Briefe die Neueste Litteratur betreffend* No. 17. Here Shakespeare is preferred to Corneille and Racine as a fruitful model for the Germans, and the influence of French classical drama condemned. If the English dramatist is translated into German, he is sure, it would have the most beneficial results, *es wurde von bessen Folgen gewesen sein, als dass Manie mit dem Corneille und Racine so bekannt gemacht hat.* In Tragedy Shakespeare reaches his goal more surely than any other dramatist, although he follows his own individual ways, while the French masters who follow the path of the Ancients never reach it at all. The letter closes with this expression of Lessing's admiration for the power which Shakespeare wields over our emotions; *Mach dem Oedipus des Sophocles muss in der Welt kein Stuck mehr Gewalt uber unsere Leidenschaften haben, als Othello, als Konig Lear, als Hamlet,* etc. All this admiration for Shakespeare however, seems to stand somewhat isolated. There is no reference of any value to the dramatist in LAOKOON and Mr. Pascal points out that the only plays he refers to in *Hamburgische Dramaturgie,* are *Hamlet, Richard III, Romeo and Juliet*

and Othello". Lessing never enters into a full discussion of Shakespeare, and in his own theory of drama, ignores him almost completely. His appreciation of Shakespeare was never incorporated into his outlook and remained a separate compartment of his brain. "Lessing uses Shakespeare to loosen the old moral as well as aesthetic dogmatism, but cannot fit him into his own system."

3. The next phase of Shakespeare appreciation in Germany is an attitude of unqualified worship, and is mirrored in the work of the generation that followed. Herder and Goethe belonged to this school. Herder (1744-1803) was an intellectual in whom ideas germinated and he was the spiritual progenitor of the new movement in German Literature known as the 'Sturm und Drang.' The manifesto of the movement, which was born with the meeting in Strasburg of Herder and Goethe, appeared in 1773 in a little volume of essays, contributed by Goethe, Herder and others, known as VON DEUTSCHER ART UND KUNST (on German ways and Arts). Even before 1773, however, Herder, who had been introduced early to English Literature, expressed his great appreciation of Shakespeare in certain reviews and letters. In a letter to Caroline Flashland he commends the reading of Shakespeare's ROMEO AND JULIET for its unique expression of character and passion. There is no love poem, he writes, to compare with it in literature and the few scenes where love is the theme make it worth one's while to study the intervenening scenes full of the broils between the Montagues and the Capulets. ROMEO AND JULIET, he adds, is a divinely inspired piece and its beauty is not lost even in the imperfect translation then available. *Nie ist ein Stuck der Liebe gemacht worden, wie dieses; die vortreffliche Himmlische stuck, das Einzige Tauerspiel in der Welt, was uber die Liebe existirt.* What is perhaps most interesting in Herder is his scholarly approach to Shakespeare. Herder is a student of the historical evolution of drama. He explains how drama had its origins in Greece, and how we owe to them the very terms drama, tragedy and comedy. But conditions in Northern Europe where Shakespeare rose and flourishetd were far different from those in Greece; and it is idle to expect Shakespeare in his art to conform to the pattern of drama which arose in Greece and developed in the hands of Aeschylus, Sophocles and Euripides. The drama of Sophocles and the drama of Shakespeare, contends Herder, often have nothing in common except the name; Also *Sophocles Drama und Shakespears Drama sind zwei Dinge, die in geswissen Betracht kaum den namen gemein haben.* But Herder and his associate Lenz, a 'playwright of no small gifts', who wrote comedies, and Goethe, while establishing historical criteria for the drama, put Shakespeare in absolute contrast to all other drama: he is nature,

history, the world; other drama is theatre! In Shakespeare, says Herder, theatre, scenery disappear; we feel we are in face of real events; we are overpowered by the illusion of truth *'der, Trug der Wahrhet*! We feel this is not mere poetry, this is a history of the world! (Pascal).

4. Goethe (1749-1832), the greatest German poet, who by his Faust has become a great name in the literature of the World, and whom his great English admirer, Carlyle, described as a 'clear and universal Man', 'made a penetrating study of English at Weimar,' and by it, says Dr. Boyd, 'obtained a true and accurate insight into the spirit of English literature,' and an appreciation 'of the most subtle shades of English thought and a fine and accurate knowledge of the language.' Goethe who gained his first introduction to Shakespeare through Dodd's BEAUTIES OF SHAKESPEARE, 1752, organized in 1771 at Frankfurt a festival in honour of Shakespeare, and the paper he read on the occasion is a classic in Shakespeare panegyric, a document which proclaims in accents of the utmost fervour the poet's admiration for the English dramatist. Dr. Boyd in his GOETHE'S KNOWLEDGE OF ENGLISH LITERATURE, already referred to, writes: 'ZUM SHAKESPEARE TAG is a direct expression of his enthusiasm for Shakespeare and explains a multitude of weaknesses, but at the same time much of the robust virility of Goethe's early works. Many passages may strike us today as exaggerated, but for Goethe, there was no exaggeration; every word was uttered with his whole heart. Though some of his conceptions and estimates were unjust and were soon to undergo considerable modification, it must never be forgotten that out of this temporary unbridled enthusiasm and worship there flowed some of the most brilliant dramatic works of German Literature. The speech also indicates the close contact which existed between Goethe and Herder; although their two works were produced independently of each other, they express, each in its own way, the same spirit and the same attitude to Shakespeare.' In ZUM SHAKESPEARE TAG Goethe disarms criticism by saying that he has had little time to think over his theme before preparing his paper, but the very first page which he has read of Shakespeare has made him a Shakespeare-lover for life, and he feels like a man born blind who is, suddenly, marvellously, gifted with sight. His first reaction to his acquaintance with Shakespeare was to renounce the *regelmassigen Theatre,* the conventional rules-ridden theatre. The unities of time, place and action appear to him to be just annoying fetters and he hastens to discard them. *Ich sprang in die freie Luft and fuhits erst, dass Ich Hennds und Fusse hatte*: I sprang into the free air and felt for the first time that I had the use of my hands and feet! Shakespeare's *drama ist ein schonar Raritaten Kasten*, a beautiful

raree show in which the entire life and action of the world passes vividly before our eyes. Shakespeare, Goethe affirms, is Nature herself.

5. This panegyric was followed by a more positive expression of his admiration for Shakespeare in his own imaginative work. GOTZ VON BERLICHINGEN, in which the irregularities of Shakespeare are accentuated and carried to extremes, is the first direct result of Goethe's Shakespeare-worship. 'He was now a disciple of Shakespeare, and an ardent lover of nature; to him Shakespeare's works were the highest art, because they possessed no art; they were nature herself.' The play observes no unities, it has no carefully constructed plot; it is a character drama: the hero is a 16th century nobleman, who repudiates the gross injustices of the society to which he belongs, does heroic deeds and dies nobly.

6. Goethe's famous analysis of HAMLET, which is his best-known piece of Shakespeare criticism appeared in WILHELM MEISTERS LEHRJAHRE, 1795-6. The Shakespeare pieces which Wilhelm reads move him profoundly; they appear to him to be the work of a *himmlischen Genius* and William produces Shakespeare's incomparable HAMLET, *unvergleichen* HAMLET.

> The time is out of joint; O cursed spite,
> That ever I was born to set it right.

'In these words', imagines Goethe's mouth-piece, 'is the key to Hamlet's whole procedure, and to me it is clear that Shakespeare sought to depict a great deed laid upon a soul unequal to the performance of it. In this view I find the piece composed throughout. Here is an oak-tree planted in a costly vase, which should have received into its bosom only lovely flowers; the roots spread out, the vase is shivered to pieces. A beautiful pure and most moral nature, without the strength of nerve which makes the hero, sinks beneath a burden which it can neither bear nor throw off; every duty is holy to him, this is too hard. The impossible is required of him, not the impossible in itself, but the impossible to him.' Beautiful, but sentimental and untrue to Shakespeare's Hamlet, it would be objected, but the criticism along with that of Coleridge most profoundly influenced all 19th century criticism of Hamlet and is still most suggestive to a sensitive student of the play. Dr. Boyd rightly says that Goethe, like Coleridge, saw in Hamlet his own character reflected. Even more than by his brooding contemplative mind, Goethe was attracted by Hamlet's indecisive character and his apparent weakness. Faust's words: *Zwei Seelen wohnen, ach, in meiner Brust* are applicable to Goethe and Hamlet alike. Goethe treats Hamlet himself and Ophelia less as dramatic than as historic figures in the manner in which Morgann

dealt with Falstaff. To Goethe these Shakespeare creations are 'real creatures in a real world', not mere figments of the dramatist's imagination.

7. It is interesting to observe that, with all his profound and genuine admiration for Shakespeare, he, like Dryden and his compeers in England, did not hesitate to adapt and modify Shakespeare to suit the tastes of his German audiences, in Weimar. From Hamlet many minor characters were cut out and in one production even Laertes and the scene of the Grave Diggers were omitted, though later restored. It is pointed out that in producing MACBETH he had the witches played by beautiful young maidens, who were directed to utter their part in a slow and impressive enunciation.' In JULIUS CAESAR Goethe included, to please the groundlings, the *rohere Masse* a funeral procession of Ceasar, which 'he produced as a great tableau, with all the proper local colour, lictors, wailing women, freedmen, banners, with the blaring of trumpets, etc.' Among the other Shakespeare productions in Weimar were CORIOLANUS and ROMEO AND JULIET. The former Goethe regarded as one of Shakespeare's greatest tragedies, a composition which, he thought, along with HAMLET and MACBETH, gave Shakespeare his place among the world's greatest dramatists. ROMEO AND JULIET Goethe greatly admired, but as presented by him, it was a mutilation of the original; writing to Schiller, Goethe remarked, 'I have concentrated ROMEO AND JULIET and removed everything that does not belong to the main action'. Unlike Schlegel who insisted on the artistry of Shakespeare, and justified the presence of every detail introduced by the dramatists, Goethe was inclined to cut or modify everything which he thought tended to disturb the 'harmony' of the play.

It is interesting to find that in his essay, SHAKESPEARE AND KEIN ENDE, 1813-16, Goethe maintains, as Lamb and others did in England, that 'Shakespeare is, above all, a poet to be read, and as a writer for the stage has serious weaknesses. If we call Shakespeare one of the greatest poets, we mean that few have perceived the world as accurately as he, that few have expressed their inner contemplation of it and have given the reader deeper insight into its meaning and consciousness'. Shakespeare, continues Goethe, *spricht durchaus an unsern innern Sinn,* our inner sense; through this, the picture world of imagination becomes animated. If we study the works of Shakespeare enough, we find they contain much more of spiritual truth than of spectacular action. In his *Gesprache mit Eckermann,* 1824-26, the same attitude of veneration for the poet and psychologist in Shakespeare is observed coupled with the conviction that, except in cer-

tain plays like MACBETH, whose theatrical effectiveness he praises, Shakespeare is not eminently suited for the stage. But then, argues Goethe, this is not to be lamented: *Doch dies ist keineswegs zu beklagen; denn was Shakespear als theaterdichter fur uns verloren hat, das hat or als-Dichter in allgemeinen gewonnen. Shakespear ist eingrosser Psychologe, and Man lernt aus seinen Stucken, wie den Menschen zu Mut ist.* Goethe thought 'there was no higher or purer pleasure than to sit with closed eyes and hear a natural expressive voice recite, not declaim, a play of Shakespeare's.'

In the essay already mentioned, S. UND KEIN ENDE there is a section entitled 'Shakespeare compared with the Ancients and Moderns.' Goethe draws a distinction between the Ancients and the Moderns, between Classical and Romantic. Ancient tragedy was based on 'un escapable necessity, which was only sharpened and accelerated by an opposing will. Here is the seat of all that is fearful in the oracles, the region in which *Oedipus* lords it over all. Less tragic appears necessity in the guise of duty in *Antigone.* But all necessity is despotic, whether it belong to the realm of reason, like custom and civil law, or to nature, like the laws of becoming and growing and passing away of Life and Death. The will, on the contrary, is free, and is advantageous to the individual. Will is a flatterer and is the god of the modern world. Dedicated to it we are afraid of opposing doctrines. Through the motive of Necessity, tragedy became mighty and strong; through the motive of Will, weak and feeble. It is Shakespeare's unique distinction that he has combined in such a remarkable fashion the old and the new. In his plays Will and Necessity struggle to maintain an equilibrium; both contend powerfully, yet always so that Will remains at a disadvantage. A Necessity which, more or less, or even completely excludes human freedom does not chime with our views any longer. It is true that Shakespeare in his own way has approximated this, but in making this Necessity a moral necessity he has, to our pleasure and astonishment, united the spirit of the ancient and the modern worlds'. Shakespeare, thinks Goethe, was enabled to achieve this because he had the advantage of working 'in a vigorous Protestant country, where the madness of bigotry was silent for a time, so that freedom was given to a true child of nature, such as Shakespeare was, to develop religiously his own pure nature, without reference to any established religion'.

Goethe,. late in his life in his MAXIMEN AND REFLEXIONEN makes a remarkable confession: *Shakespeare ist fur aufkeimende Talents gefahrlich zu les en; er notigt sie, inh zu reproduciren und sie sie bilden sich ein, sich selbst zu*

reproduciren. Goethe himself gave up after Gotz all attempts at imitating Shakespeare, though he followed the English dramatist in his use of blank verse. Dr. Boyd finds that the influence of Shakespeare on Goethe was of a subtler kind. 'It is to be sought in that marvellous felicity of expression which is so characteristic of all Goethe's writings, and which only reached perfection as he became more immersed in Shakespeare's plays; for there was nothing in German literature which he could readily admit as a model'.

Ritam in the Veda – A New Interpretation

SRI A. B. PURANI

THERE never was unanimity in the interpretation of the Veda even in the remote past. Yasaka the oldest commentator and interpreter enumerates various schools and individuals who differ from each other about Vedic interpretation. This difficulty is due to two outward causes: —

1. The form and usage of language now out of vogue and forgotten and,

2. Images and symbols unfamiliar even to latter-day Indian mentality. Sayan's commentary,[1] attempts to preserve the traditional interpretation current in his times. It is full of omissions, contradictions, inaccuracies. He attempts to explain the Vedic Gods, their actions and myths by bringing in the Puranic tradition! It is, in fact, the Veda that is the parent of the Puranas.

Sri Aurobindo has propounded a new interpretation based upon a theory that accepts the existence of the mystic school in Vedic and pre-Vedic times as we find in the case of Egypt and Greece. I need not go into the details of the psychological or symbolic interpretation here as Sri Aurobindo has developed it in his "Secret of Veda", and "Hymns to the mystic Fire"—in which he has written a "Foreword" putting forth the salient points of the thesis, following it up with the translation of all the hymns to Agni in the Rigveda. My friend the late Sri Kapali Shashtri has, for the benefit of Sanskrit scholars written "Siddhanjani", a commentary on the first Ashtaka in Sanskrit, elucidating and illustrating Sri Aurobindo's line of interpretation of the Veda.

Briefly put, Sri Aurobindo believes that the Vedic hymns represent a religion with a double face—one for the ordinary man wedded to outer ceremonial ritual and the other for the initiate. All the details of the ritual carry this double sense. For instance, "Sacrifice" or "Yagna" which is the central object of the hymns is capable of a double meaning, outer ritual, and an inner psychological sense—in which one did the sacrifice internally—a meaning which is preserved even upto the time

1. There is Skanda Swami's incomplete commentary and one or two others.

of the Gita which speaks of बहुविधा यज्ञा वितता ब्रह्मणो मुखे· "Sacrifice of many kinds are extended into the mouth of the Brahman". 'Agni' one of the chief gods would then be the "flame of fire on the altar" and the "Will" ablaze in the heart, the inner altar. Surya "the Solar deity" would be the "God of illumination and higher knowledge." So also would "Soma" represent the 'wine' pressed out from the plant and also Spiritual ecstasy or the delight. Thus the gods would be outward powers of nature and inner psychic Powers—or spiritual Personalities of the Supreme. Veda itself gives a clue to this when it says that the gods are children of Aditi —the mother Infinity: They are all born of the Truth. Truth is the home of the Gods. But they also descend into the lower planes and act on man. They are "Guardians" of the Truth in the Universe, they are "increases" of the Truth in life. They lead man by the path of the Truth to felicity, to immortality. Man has to call the gods into himself,—"the gods are to be born" in him —and the gods must extend in man—"Deva Tati".

Earth, mid-regions, air, and Heaven, the apparent elements, represent symbolically the physical, the vital and the mental consciousness and beyond it is the Sun-world, the plane of Truth, the home of the Gods.

The sacrifice—Yagna—is primarily an act of worship and giving. It is inner worship and inner self-giving. It is described as a journey and a battle in the Veda. Agni, Fire, is its leader. It is a journey to the "home of the Truth," to the "world of the Sun", it is a battle with the established powers of Darkness who oppose the advance of the Aryan. These hostile powers are Dasyus-those that divide, the Panis—petty traffickers in ignorance, the Vritras who cover, the Vala, the python-Adversary. The inner battle has to be won with the help of the Devas—the powers of Light that help the Aryan. Agni, the Divine will, is the leader of the ceremony, and of the march and the battle. When the gods are pleased with the sacrifice they bestow on the Yagamana, the sacrificer, cows—the Rays of Illumination, the herds of the Sun, horses representing forces and strength—higher energies, heroes,—to fight his battle, Soma the draught of Divine Delight and other spiritual wealth including clarities of the consciousness represented by ghrita —clarified butter.

The method Sri Aurobindo has followed and recommended for finding the true significance of the Riks is that of reliance on the internal evidence of the Veda. "We must start from and rely on the Veda to interpret the Veda". We must first take the word for word meaning and try to see if a consistent coherent meaning can be assigned to each verse. Next, we must take the hymn—Sukta—as a whole and see if there is a linked idea and coherent sequence.

Whatever inner, or symbolic, significance is there must emerge from the text itself, and must not be imported into it from outside. One should not try to read his theory into the Veda. In assigning meaning to words one has to maintain consistently the same sense for the same word; otherwise one can never hope to find any sense at all. To argue that Vedic Rishis who knew the use of language, and also were great metricists did not intend to, or could not, convey any sense in their hymns is a gratuitary assumption. Even a cursory study of the Veda would convince one that there must be a general sense in the Vedic hymns. The form is unvarying: "throughout we have the same images, ideas, standing terms, the same phrases and expressions—"Veda itself gives a key to the Veda". (Sri Aurobindo).

One is compelled to seek the secret because even the word-for-word rendering brings indications which need closer study and examination. For instance, when Agni-Fire-is called Kavi "—" seer " or 'knower', or, when the waters are said to have knowledge, " or Rivers " ascend to the mind " one has to pursue the clue and find the significance of the whole. When Saraswati one of the seven rivers-perhaps of the Panjab-is said to be धियं साधयन्ती Dhiyam Sadhayanti "perfecting or perfectly accomplishing our thougts ", चेतन्ती सुमतिनाम् Chitanti Sumatinam, she is " making us conscious of happy thinkings " —one has to keep an open mind and study Saraswati throughout before fixing any significance for Saraswati and her functions.

It is strange that the wealth of psychological terms used in the Veda has escaped the eye of the critical student. Words like धी Dhi मति Mati मनीषा Manisha चेतता Chetana; verbs like ज्ञा Jna, बुध् Budh, चित्, Chit, अवधा Avara, मन् Man; or nouns like विप्र Vipra, मेधावी Medhavi, कवि Kavi, ऋषि Rishi, प्रचेता Pracheta, विचर्षणी Vicharshani, विपश्चित् Vipashchit, or differences meant or implied in मयस् Mays, भद्रम् Bhadram रयि Rayi, रत्नम् Ratnam, मोद Moda, प्रमोद Pramoda have not been noticed. The number of psychological terms used to indicate differences and shades of psychological experience, and the developed metrical from of the hymns are two of the many indications enough to invite a more careful study of the interpretation of the Veda.

Any one reading the Veda is bound to be struck by the recurrence of certain words. There are as Sri Aurobindo has pointed out, "Key-words" that have

to be studied carefully and their significance fixed on the basis of the internal evidence of the hymns. Such words are 'dhi', 'Ketu', "Kratu", "Rayi", "Sharavas", "Ghrita", 'go'; "Apah"; "Ashwa", "Dasyu", "Vaja", "Ratna", "Yagna"—"Ritam", etc.

We will take up "Ritam". I have already quoted a passage from the "Secret of Veda." I quote another from "Vamadeva's Hymn to Agni" by Sri Aurobindo. "Ritam is a standing term of the Veda and I must take it consistently. If I find truth to be its sense in that standing significance, I must so interpret it always, unless in any given passage it evidently means "Water" or "Sacrifice" or "the man who has gone" and cannot mean truth. To translate so striking a phrase as "Rtasya pantha" in one passage as the "path of truth", in another "the path of sacrifice", in another "the path of water", in another "the path of one who has gone" is a sheer licence, and if we follow such a method, there can be no sense for the Veda except the sense of our own individual caprice"—"Sayana and Yask"

Yaska and Sayana and Ritam

According to Yaska Ritam can mean 1. Water, 2. Sacrifice, 3. the act of procreation, 4. "Rita Shabden Reta ushayate'—Seminal fluid, 5. Truth.

Sayana gives a variety of significances to Ritam which is greater than that of Yaska, but which in fact increases the uncertainty and confusion in the mind of the student. There is an appendix attached in which more than 150 references to Sayana's interpretation of Ritam are given. It will give a fair cross-section of his commentary.

I will take up here only a few typical cases: in I.65.2 he says ऋतस्य गतस्य अग्ने: पतायितस्य Ritasya gatasya Agnehe Patayitasya. And in the same rik for the next line he writes ऋतस्य यज्ञस्य योनि: उदक नाम तस्मात् अन्नस्य कारण भूते जले Ritasya yagnasya yoni Udaka nam tasmat annasya karna bhute jale.

Now in the same Rik if we are to admit two such diverse significances the hope for any meaning of the Veda would, indeed, be remote. The Rishi could not have intended "one who is gone away" in the first line and "water" in the next.

In IV.23.8(rendered in the sequel) the word 'Ritam' is used three times—twice in the first line and once in the second. Sayana renders it with a staggering catholicity: ऋत शब्देने न्द्रोवा आदित्यो वा सत्यं वा यज्ञो वा उच्यते Ritasabdena indrova aditya va satyam va yagno va uchyate. It can be Indra, or Aditya or Truth or Sacrifice. We have to note

that this word "Ritam" is used again in the 9th and 10th rik of the same hymn. There again Sayana renders Ritam as "Ritadeva" (IV.23.9) a god Ritam! and also as "sacrifice", and "water". Only in the tenth Rik–perhaps finding the inconsistency too much even for him!—he renders it as "Rita-God"!-a convenient device for avoiding the onerous task but not very helpful to the earnest student.

Another glaring instance of misinterpretation is V. 12.2. Here the word Ritam is used three times in two lines of the Rik. Here 'Ritam' is "Stotram" —the hymn of praise or prayer—and "water". So he renders it: "O Fire who knowest the prayer, know this prayer being offered by me"; "cut out (from the clouds) many streams of water; I do not want to touch with my force violence which would destroy my action,—neither from Truth nor falsehood would I touch anything contrary to the veda—I would rather touch thy praise which would fulfil all my desires—thou who art shining".

Not only does he not care for consistency in the same Rik, he evidently seems unconcerned about "Ritam" occuring more than once in the next Rik and also about the connection of "Ritam" with "Anritam" in the 4th Rik. There is again repetition of Ritam in the last Rik (6th) of the hymn. Any serious attempt at Vedic interpretation must render "Ritam" in one sense throughout.

Take V. 15.2. first line; Sayana renders Ritam which occurs twice in two different senses! It means 1. "Stotra—the hymn of praise or prayer" and 2. "Fire who is true!" "They hold the fire who hold the sacrifice in the northern altar by the ceremony with the hymn". Now, compare this with the straightforward meaning which emerges by almost a literal rendering.

ऋतेन ऋतं धरुणं धारयन्तं यज्ञस्य शाके परमे व्योमन्
"Ritena Ritam Dharunam Dharayantam Yagnasya Shake parme Vyoman" By the Truth they hold the Truth—ऋतेन ऋतं धारयन्तम्, "that holds all"–धरुणम्, in the power of the sacrifice–यज्ञस्य शा के, in the Supreme ether परमे व्योमन् ॥

So also in that famous Rik V. 62.1 Sayana gives two meanings 1. The orb of the Sun and 2. water, and makes it mean: "the orb of the sun is covered by water"—and even then "water" has to be taken in the sense of "cloud" that yields water; otherwise it makes no sense.

A simple word-for-word rendering not only indicates some deeper sense but is actually more beautiful: "There is a Truth covered by a Truth" "Riten Ritam apihitam",

A more glaring instance of irresponsible exigesis can hardly be found than V. 65.2. a hymn dedicated to Mitra Varuna. The adjectives used for them are, almost everywhere in the Veda, common; "Ritavridha" and "Ritavana". And yet Sayana renders the first one "They who increase the sacrifice or water!" and the second "those who go" "gamanvantau"!

Two hymns later in V. 67.4 he renders the same "Ritavan" as "those who have the sacrifice", "yagnavanto"!

He can even contradict the most evident meaning of the Rik as in VII. 66.3, "Anritasya" he renders as "one devoid of sacrifice" and "Sethu" which surely means a "bridge", as something that binds the non-sacrificer. In the next line there is "Ritasya Patha" which he renders as "By the path of the sacrifice". The straightforward rendering "O Mitra Varuna! who hold many cords of bondage, who are bridge over the falsehood, hard to cross for the enemy of the mortal, may we by the path of your Truth (or your path of the Truth) cross the difficult places like boats the waters", yields a far more clear and understandable meaning.

The point need not be laboured further. Only two more instances and I close Sayana's confusing commentary. In VIII.27.19. a hymn to Mitra Varuna he renders "Ritam" कल्याणभूतं गृहम् "Kalyana bhutam griham" "happy home"! and in II.68.5 where Ritam occurs only once, he gives the alternative meanings–1. Water, or 2. sacrifice!

RITAM

In a sense Ritam may be said to be peculiar to the Veda—for it does not find the same importance and usage after the Vedic age. The fact that the Seers use Satyan and Ritam sometimes in the same Rik indicates some shade of difference even when both are known to convey "Truth". "Satya—comes from the root "AS" अस् "To be"—. It means "being-ness",—The truth of Being—"Truth of Existence". Ritam comes from the verb "to move", "to act". It means therefore "Truth movement" or Movement towards Truth, "Truth of action". It is not merely a Moral order as some have interpreted it; it is the power of self-existent Truth working out its purpose or end spontaneously. The significance of Ritam is seen in the word "Ritu"—the inevitable, but regular and spontaneous succession of Time. It has come to mean "Seasons". "Ritam" can therefore mean the omnipotence of the Divine working out its purpose in the cosmos, it is the dynamic aspect of the Truth. It is the action of a Supreme Knowledge that determines the functions of things and beings "which lays down—determines—purposes and ends as they should be" from years semipiternal. "Jatavedas"—is the name

of Agni indicating its "Omniscience", so "Ritam" indicates "Omnipotence" of the Truth. The Veda does speak of "ekam Sat" the one Being, as also of "Tat ekam" That One, but its main note is the invocation of the powers of the One in the human being so that he may attain the Truth, Light, Immortality.

Vedic Ritam has many levels of working, several planes on which it works according to the law of the plane. Ritam has many forms, many embodiments (IV. 23.7 and 9). Sometimes the higher order of Ritam is hidden by the lower one (V. 62.2)—"There is a Truth covered by a truth". The powers of Ritam and powers of Maya work in opposition to each other but according to the Veda "they give birth to a common Child"—the birth of the Divine in man. The powers of Maya are also spoken of as Anritam—falsehood. Ritam represents Truth and Light while Anritam represents Darkness. Ritam slays the darkness. Ritam slays the crookedness (IV. 23.8). The path of Truth—Ritasya Pantha—is high up and straight, the path of Anrita is lower down and is crooked and full of stumbling. Ritam is therefore right movement, right action, action in accordance with the Truth.

The Ritam is connected with all the gods and with all the legends of the Veda. Agni, the chief god, has extended Earth and Heaven by the Truth, Ritam (V. 1.7). He sacrifices to the Truth, which is vast, Fire sacrifices to his own home (VII. 39.1). He is the charioteer of the Truth (III. 2.26), wide in know ledge. Fire is possessed of the Truth and seekers of the Truth come to him (VIII. 28.9), Agni is the first born of the Truth (V. 5.7); he is the summoner of the Truth (X. 61.14); he is conscious of the Truth (V. 12.2); Agni cuts out many streams of the Truth (so that they may flow to man) (V. 12.2); he holds the Truth by the power of the sacrifice (V. 12.2). Agni is the Bull of the Truth (V. 12.1); the sacrifice is done by the Truth. In order to see how far Ritam is connected with Agni one has only to read the translation of all the hymns dedicated to Agni done by Sri Aurobindo in his "Hymns to the Mystic Fire".

Mitra Varuna, the twin gods fill the Truth and Truth always cleaves to them. They thrust down the falsehood; they are always in contact with the Truth. They always increase the Truth (in man), as they are ever in possession of the Truth. Their vision is wide, ranging over the universe. They illuminate the human consciousness by the Light, by the Truth (VI. 57.19); they are like a bridge over the Falsehood enabling man to cross over to the Truth (VII 66. 3); they make wide (in consciousness) even the evil-doers. Varuna's scouts scan the world and hold the Truth; Mitra Varuna create the path to the Truth for men.

Usha, the goddess of the Dawn, moves following the path of the Truth (I. 124.3); the horses of Usha are yoked to the Truth (IV. 51. 5); she is born from the Truth (IV. 51.5); Usha and Night are both mothers of the Truth (V. 5.6), i.e., both of them acting together give birth to Truth in man. Usha makes one conscious of the Truth (V. 5. 6).

Indra leads man by the path of the Truth. He enables the human being to cross over the stumbling places, he breaks the hill of the Vala by the Truth. Indra is intoxicated on the path of the Truth—i.e., becomes full of ecstasy while moving on the path of the Truth (VI. 44. 6).

Aditi possesses the Truth (VIII. 25. 3); she gives birth to all the gods. The Rivers are rushing to the Truth (I. 75. 8); the waters with honeyed floods flow by the Truth (V. 3. 12); The God Vena —the god of Delight shines on the peak of the Truth (VII. 87. 3); Dhenus, the milch-cows, yield the Truth. They run to the Fire; the mother cow and daughter nourish each other in the home of the Truth (III. 55. 13); the sacrificer milks the milk of Truth from the Dhenu even as she is born (X. 61. 19); Ila, the goddess of Intuition, is nourished by the milk of the Truth (II. 55. 13).

Brihaspathi founds the plane of Illumination by giving voice to the Truth (X. 67. 2). The Angirasas break the hill by the Truth (IV. 3. 11); their effective word is released from the bow-string of the Truth (II. 24. 8); Sarama by the path of the Truth found the Ray-Cows (V. 45. 7); The Navagooas—the Nine-Rayed seers—attained unity with the Truth. The Angirasas destroy Vala by the Truth (X 62.2); they make the sun ascend the heaven by the Truth (X. 62. 2). The seven-headed Thought is born in the Truth (X. 67. 1).

The All-gods—Vishwe-devas are in touch with the Truth (X. 66. 8); they milk out the streams of the Truth (VII. 43.4); the Cows—Ray-Cows—enter the Truth by the Truth (IV. 23.9).

Soma, the esctasy of the spiritual delight, is born from the Truth. Soma follows the path of the Truth roaring (IX. 97. 32). Men rush to Soma in the layer of the Truth (IX. 86. 32); Soma is purified by the right word, by Truth (IX. 113. 2). Soma mounts the boat going straightmost to Truth (IX. 89. 2); Soma gives birth to Truth (IX. 66. 24); Soma knows the original Truth; he stretches the thread of the Truth. Immortality is born from the navel of the Truth (IX. 74. 4).

Ritam is the Truth-consciousness working on the Swar—the realm of Indra the Sun-world. The powers that work on it are all Truth-conscious—"Rit-chit". The Sun, the God of Divine Illumination, is there, and so

are Varuna and Mitra—the powers of wideness, purity and harmony. The power of Delight, Bhaga, also works there. All these work according to Ritam which is thus the harmonious power of the divine Truth maintaining the cosmic order and working towards its divine destiny.

Sri Aurobindo on Ritam.

Ritam is Truth-Consciousness which is the womb or birth-place of this conscient being. It is out of the superconscient that existence descends into the subconscient and carries with it that which emerges here on earth as the individual human being, the conscient soul.

The nature of this Truth-consciousness is that it is abundant in its outflowing, Dhara or many-coloured in its variety of harmonised qualities; it is rapid in its movements; by the luminous rapidity it triumphs over all that seeks to break it. It is above all wide, vast.

The Ritam manifested in man can be veiled from him by the powers that deny, i.e., Vritra and Vala. Ritam is the foundation of the superconscient the nature of which is bliss. It is supreme of the superconscient,......it is the Satchidanand of the Upanishad. One has like the ancient Rishis to mount out of the physical consciousness and come in contact with the Ritam and then make it his own seat or home. The ananda-honey is hidden in man's physical consciousness and at the touch of Ritam the Ananda begins to flow. Ritasya Dhar means the streams of Truth. Truth consciousness—Ritam—has its own formation of knowledge which, is called Maya. The sun is the illumination of the Truth-consciousness, Ritam.

The Rishis had the conception of Ritam which they could express in symbolic language; they had psychological ideas and they were capable of creating symbols which represented not only ordinary operations of the external life which was around them but the external processes and operations of the mind and the soul. The gods in the Veda are "Ritchit", those who have the Truth-consciousness. The constant relation between Ritam and bliss is found in the Rigveda: Truth is the foundation, Bliss is the result. The same Ritam afterwards came to be known as "Vignana" gnosis. Aditi represents the supernature.

A VEDIC HYMN

Mandal IX. 113.

1. May Indra, the killer of the Coverer-demon, drink Soma in this bowl (of Sharyana) founding strength in the self, achieving a mighty hero-power; O moon-flow, stream forth from all sides for Indra's sake.

2. Flow pure tors, O Lord of regions from the uncrooked strainer, O bountiful Soma might flow impelled by the right word, by the Truth, by faith and by askasis; O moon-flow, stream forth from all sides for Indra's sake.

3. Him the mighty One, nourished by the rains of plenty, the daughter of the Sun bore on everyside, him the protectors of the Ray-Cows[1], seized and gave the essential *Sap to Soma—O Moon-flow, stream* forth from all sides for Indra's sake.

4. O thou shining with lustre of the Right, voicing the Right, O thou whose law of action is the Truth, speaking the Truth, voicing faith, O Soma, O Shining King, *purified by the ordainer*[2], O moon-flow stream forth from all sides for Indra's sake.

5. The streams of the potent Truth, of the Vast[3] flow together, the juices of him who is full of them meet together, purified by the sacred word, O Shining One; O moon-flow, *stream forth from all sides for Indra's sake.*

6. O Soma, being strained pure, flow where the creative word gives expression to rhythmic utterance giving birth to delight by the sacred wine, where men increase in Soma-wine by the pressing stone bringing birth the delight—O moon-flow, stream forth from all sides for Indra's sake.

7. Where the Light is undying, the plane wherein is founded the solar world—in that undecaying and immortal world establish me, O thou, strained pure; O moon flow, stream forth from all sides for Indra's sake.

8. There where reigns the brilliant Solar King, Vivaswat where there is descent of the Heaven, where unto these mighty waters flow—there make me immortal; O moon-flow stream forth from all sides for Indra's sake.

9. On the third highest step of the Triple Heavens where movement fulfils[4] all desires, where the worlds are full of Light, there make me immortal. O moon-flow stream forth *from all sides for Indra's sake.*

10. Where are found all longings and supremely desirable ends, where are found the Summits of the Sun-world, self-nature and contentment—there make me immortal. O moon-flow, stream forth from all sides for Indra's sake.

1. gandharvas; see notes.
2. or "creator".
3. or, the Vast potent Truth.
4. is free, unfettered.

11. There where sit delights and exhilarations, gladnesses, happinesses and intense ecstasies, where desires attain their ends, there make me immortal. O moon-flow, stream forth from all sides for Indra's sake.

Notes :

Arjika : Belonging to the country of Rijik—particular Soma Vessel.

Gandharva: Here Sayana equates to Vishwavasu. Literally, it means "protectors of the Ray-Cow." Their habitation generally is the sky and heavenly waters. One of their duties is to guard heavenly Soma. Soma is obtained for the human race by Indra who conquers the Gandharvas and takes it by force.

Nikama : plentiful; To one's satisfaction.

Vishtrapa : Top, Summit, hump.

A Great Ancient Tamil Epic

By

Diwan Bahadur K. S. RAMASWAMI SASTRI

SILAPPADIKARAM, the Epic of the Anklet, is one of the five great ancient classical poetical works in Tamil. Its author Ilango Adigal, was the younger brother of the renowned Chera King Senguttuvan. He was a contemporary of Sattanar, the author of *Manimekhalai* which is a sequel to *Silappadikaram*. *Silappadikaram* mentions that when King Senguttuvan built a temple to Kannaki, the heroine of the poem, King Gajabahu was present. *Mahavamsa* refers to a Gajabahu who reigned in the first quarter of the second century A.D. Sri V. R. R. Dixitar in his scholarly edition of the poem argues that since this work and *Manimekalai* refer to Kanchi but not to the Pallava Kings who ruled there from about A.D. 200, the poems must be anterior to the Pallavas. From certain astronomical calculations some say that the destruction of Madura by fire must have taken place in 144 A.D. The King Narukarnar referred to in the poem was probably Satakarani who also belonged to the second century A. D. Another circumstance that confirms the view that Ilango and Sattanar must have flourished after Tiruvalluvar, who is assigned to the second century B.C. is that they utilize some of the stanzas from *Kural* and even make use of the very words used by Tiruvalluvar. To cite but one illustration—

தெய்வந் தொழாள் கொழுநற்
றொழுதெழுவாள்
பெய்யெனப் பெய்யு மழை

(If a chaste wife who does not worship God but will worship her husband calls on rain to fall, rain will fall) is referred to in Ilango's lines.

தெய்வம் தொழாள் கொழுநற்
றொழுவாளைத்
தெய்வந் தொழுந்தகைமை
திண்ணமால்.

Ilango says that like a mirror which reflects the lofty hills, his poem expresses the essence of the entire Tamil Nad which lies between Kumari and Venkatam and the eastern ocean and the western ocean, and of the supreme aims of life and the inner life and outer life (aham and puram) of human beings in easy and pure Tamil and in perfect verse.

குமரி வேங்கடங் குணகுட கடலா
மண்டிணி மருங்கிற் றண்டமிழ்
வரைப்பிற்
செந்தமிழ் கொடுந்தமி ழென்றிரு
பகுதியி
னைந்திணை மருங்கின்றம்
பொருளின்ப
தெரிவுறுவகையாற் செந்தமி-
ழியற்கையி
லாடி நன்னிழலினீடிருங்குன்றங்
காட்டுவார் போற் கருத்து
வெளிப்படுத்தும்

(*Silappadhikaram, Noorkatturai*)

Ilango sums up the teachings of his great work in the following words:

அரசியல் பிழைத்தோர்க்கு அறம்
கூற்றுவதும்
உரைசால் பத்தினிக்கு உயர்ந்தோர்
ஏத்தலும்,
ஊழ்வினை உறுத்து வந்து ஊட்டும்
என்பதும்.

This means that the God of Righteousness punishes the King who falls from righteousness and that men and gods praise the woman of chastity and that a man's deeds in his former births are sure to bear fruit later on . Though Mahamahopadyaya Dr. V. Swaminathier says in his preface to the poem that probably Ilango was a Saiva, there are also indications in the poem that he was a Jain by faith, but his was an enlightened and Hinduised Jainism. Evidently he worshipped Arhat (Jina) as one of the aspects of Godhead and speaks with veneration about Buddha and had great devotion to Siva and Vishnu and Subramania and Indra and Varuna and Korravai (Durga) and Baladeva and other deities. His brother, King Senguttuvan, was evidently a devout Hindu. Ilango attended the sacrifice which was performed by Senguttuvan after his return from the Himalayan expedition. The poet specifically says that the Kuravas and others in hilly tracts (Kurinji) regarded God Subramania as their special deity, while cowherds in the mullai tracts regarded God Vishnu as their special deity. The religion of the Kings was evidently Hinduism, but Hinduism in a most tolerant mood.

The poet's genius has emphasised the great virtue of chastity and has given to the world-literature the great figure of Kannaki to stand for all time beside the other paragons of virtue, Sati, Savitri, Damayanti, Sita and Droupadi. Ilango calls her the ornament of women மண்ணக மாதர்க்கு அணியாய கண்ணகி He has shown how she was born in the Chola Kingdom, showed her virtue and greatness and power in the Pandya Kingdom and attained union with Kovalan in heaven in the Chera Kingdom and thus became the patron Goddess of all three Tamil Kingdoms. There is a temple called Pattinikoil near Negapatam. There is a shrine dedicated to her as Vattapuriamman in the Tiruvottiyur temple . There are temples in

her honour in Malnad, in Cranganore, and in Chenganur. Cannanore has got a temple to her . The late Mahamahopadhyaya V. Swaminathier says in his most valuable work *Sanga Tamil and Later Tamil* சஙகத் தமிழும் பிற்காலத் தமிழும் that Mangalore was named after Mangaladevi which is a name of Kannaki . There are a dozen temples to her in Jaffna. A fire-walking ceremony is conducted every year in her honour in Ceylon.

Ilango's picture reveals the great heights to which Tamil culture and civilisation had attained. He describes the Tamil Kingdoms as being very affluent and as carrying on an extensive trade, by sending out fine cotton and silk and woollen fabrics and pearls and spices.

He refers to Puhar and Madura in glowing terms. He refers to artisans who worked on metals, goldsmiths, painters, and other craftsmen noted for their skill. He describes the fine jewellery, cosmetics and perfumes used in those days. Beautiful dwelling houses and palaces abounded in the Tamil country.

The public administration seems to have been of an enlightened character. We read how the King was assisted by a Cabinet and how the villages were autonomous, subject only to a general control by the King. The Chera Kingdom seems to have consisted of Malabar and Cochin and a part of Travancore and of Mysore as well as the modern Salem and Coimbatore and Nilgiris Districts. Its capital was Vanji. There were frequent wars among the kings of Tamil Nad; but the battles were fought on well-recognized principles; to take mean advantage of an unprepared enemy or to slaughter a surrendering enemy were considered mean acts. Non-combatants were not to be injured, nor countries devasted.

Equally interesting is the light that the poem throws on the fine arts of those times. Ilango describes the proficiency of Kovalan and Madhavi in playing on the *Yazh*. There is an interesting description of musicians playing on the *Yazh* and the flute.

குழலினும் யாழினும் குரல் முதல் ஏழும்
வழுவின்றிசைத்து வழித்திறம் காட்டும்
அரும்பெறல் மரபில் பெரும்பாணிருக்கையும்
அமைந்து விளங்கின.

The poet mentions many types of dances: Siva's Kodukoottu dance after burning the Tripura demons, Krishna's dance (Alli Koothu), Subramania's Thudikoothu and Kudai Koothu, Kuruvaikoothu of the shepherdesses before Krishna's shrine, and *Kuravaikoothu* in honour of Kannaki's ascension to heaven. There is mention also of the size of the stage; it must be seven *koles* (42 feet)

broad and eight *koles* (48 feet) long and one *kole* (6 feet) high.

Silappadhikaram is called muthamizh kapiam, with Iyal, Isai, Natakam. It is full of profound moral truths and charming poetic fancies and closes with an appeal for a noble, moral and spiritual life. It is full of diverse *rasas* (poetic emotions) and excels in descriptions of love and pathos and heroism. The style is worthy of the theme. The poem is thus one of the best achievements of the Tamil genius.

Chettiars' Contribution to Commerce and Industry

By

SM. L. LAKSHMANAN CHETTIAR

THE general impression about Nattukottai Chettiars is that they are a small and microscopic minority having a monopoly of money-lending shops throughout the Eastern world. They have often been compared with the Marwaris and the Jews; but their kindliness and charity deserve more recognition than these comparisons accord. The noble part they have played in the restoration of huge temples and, of late, their contribution to the growth of higher education in South India have been generously acknowledged in recent years. It shall therefore be my endeavour, in the short compass of this article, to outline their role in the development of trade and commerce in South East Asia and latterly, in the industrialisation of South India.

The Nattukottai Chettiars are the most adventurous of all the trading communities in the South. With their flair for business, they felt that opportunities for profitable operations lay in overseas countries which were in a primitive stage of development, rather than in the highly-developed agricultural area of South India. With commendable energy and vision, they travelled freely to Burma, Malaya, Indonesia, Indo-china, Mauritius and South Africa. They started as traders and established themselves as importers and exporters. Wherever they went, they lived close to the harbour. Their headquarters were (and still are) the Sea Street of Colombo, the Market Street of Singapore, the Mogul Street of Rangoon and the Coral Merchant Street Madras, to mention but a few, and these streets are referred to as "Chetty Streets" by the local inhabitants. Most of the Chettiars lost heavily on account of

economic depressions and as a result, they shed their trading functions and became pure bankers.

Mr. Gubbay, at one time Finance Secretary to the Government of India, referred to the Nattukottai Chettiars as a special type of indigenous bankers and added: "It is known that in many cases transactions by cheques are permissible and that funds lie with these bankers on time deposit at rates much above those which are available from the banks. They are in intimate daily touch with those with whom they transact business and can follow the doings of their clients with a closeness which is denied to banks. There must be accumulated with these private bankers a store of knowledge and experience on which might possibly rest an expansion of credit facilities from banks."

The Madras and Burma Banking enquiry committees have given very detailed accounts regarding the Chettiars' capital, private wealth and extent of public business done. Mr. S. T. Sadasivan, Deputy General Manager, United Commercial Bank Ltd., has rightly observed that "the Nattukottai Chettiars are the one class of indigenous bankers who have developed deposit banking as understood in the West and for very long accepted both current and fixed deposit accounts from the public just as any other joint stock bank run on Western lines".

A word or two about their methods of business may perhaps be necessary. They fixed their own bank rate or Nadappu Vaddi on the 16th of each Tamil month at each of their important centres, by a meeting of leading Chettiar bankers.

Their business-names are a somewhat formidable prefix. But they are nothing more than an illustration of the principles of the law of heredity and they are equally as forceful as those gigantic geneological trees which are the pride of so many families of distinction in nearly every country of the world.

The business is generally managed by an agent, and the agent is paid a decent salary and is maintained comfortably at the cost of the proprietor. In addition, he gets about 10 per cent of the profits. In many cases, the agent is permitted to do business on his own account alongside of his work as the agent of the leading firm. These practices enabled many Chettiar agents to become proprietors themselves, in course of time. The tenure of the agent's office is three

years, six months before the expiry of which the next agent is sent over to work conjointly with the existing one and study the local conditions. On relief, the agent returns to the head office, delivers his papers and goes to his own village.

The contribution of Chettiars to the agricultural prosperity of Burma has been handsomely acknowledged by several commissions appointed by the Government of Burma. In his DISCOVERY OF INDIA, Prime Minister Nehru has stated that the "Madras Chettys have not only played an important part in South India but they have spread out all over Burma, even in the remoter villages".

The community's contribution has been no less significant in the growth of Malaya, Indo-China and other countries as well. Guy Wint, in his THE BRITISH IN ASIA, says:

"The famous Chettiars, a caste from Madras, poured in capital and by 1931 more than a quarter of the rice land of Lower Burma was owned by them. The Chettiars who came from a single district in Madras built up an astonishing structure of banking and money-lending all over South East Asia. They were like the Lombards of medieval Europe". To quote Mr. N. Raghavan.[1]

"As pioneers in popular banking, the network of Chettiars spread all over Malaya contributed not a little to the rapid growth of Malayan economy.. There are few Asian businesses or organisations, be they Indian, Chinese, or Malay, who had not at some time or other drawn on the resource of those Nattukkottai Chettiars. Often they took risks which ordinary bankers would have fought shy of."

The Chettiars are but a group of 15,000 families and the secret of their success is no mystery. It has been said that in organisation, co-operation and business methods, they are as remarkable as European merchants. Until recently, they regarded education as at present imparted as worse than useless for professional men, as it makes men theoretical and scarcely helps in practice. The simple but strict training which they give their boys, the long and tedious apprenticeship which even the sons of the richest among them have to undergo (the present Rajah of Chettinad was no exception) make them very efficient in their profession, and

1. Mr. N. Raghavan, India's Ambassador in China and former President of the Central Indian Association of Malaya in "India and Malaya" P. 109

methodical in whatever they undertake to do.

And tributes have been paid to them by no less a person than the Father of the Nation. In a message to Chettinad, he wote in the YOUNG INDIA, on the 6th October 1927: "I said to my Marwari friends, the Chettiars of the North, and I say to you that if you wish it, you can organise the Khadi movement purely out of your superfluities. With your marvellous shrewdness, you can even organise production".

In South India, the Chettiars' contribution is most marked in the development of joint stock banking. The two leading South Indian banks owe their present pre-eminent position to this community. The Indian Bank has opened branches in small centres and off-the-beaten-track places. The Indian Overseas Bank is in a class by itself and was the first Indian owned bank to open a group of branches overseas.

Insurance has also claimed their attention. It was a member of this community who built up the only insurance company of all-India importance with its headquarters in Madras.

Some of the most successful textile magnates in South India belong to this community and their business acumen is outstanding. The first Rayon plant in South East Asia—the Travancore Rayons—owes its establishment to a pioneer businessman of Chettinad.

Again, the biggest cycle factory in South India is the result mostly of Chettiar collaboration with foreign technical assistance. The writer does not propose to catalogue all these industries; but, it will be sufficient for the purpose of this article to state that the nature of the Chettiars' business covers a fairly wide field. They are no longer a group of small-scale bankers in far-off lands. They are engaged in printing, publishing and allied trades, the tanning of leather, export of hides and skins, the working of sugar factories, glass factories, knitting factories, paper mills, electricity and other public utility companies, and in the manufacture of screws, abrasives, soaps, finished leather goods, photographic sensitive materials and the assembly of radio sets. Some of them are leading share-brokers. Others are in the film trade; the first documentary on the life of Mahatma Gandhi was produced by a Chettiar. A few of them are in the automobile trade; others operate bus transport. Still others own and operate mines—graphite, tin, manganese, iron ore (Hemitite). Also, some of them are

leading planters. In Ceylon and Malaya too, they have played a vital part in the growth of Coconut, Tea, Rubber and other plantation industries. Of late, some of the scions of this community have distinguished themselves in the building and hotel industries and in large-scale engineering trade.

The spokesmen of the community have evinced keen and continued interest in businessmen's organisations. They have served in Port Trusts, Railway Advisory Committees, Import and Export Councils and similar bodies. Some of them have represented the business community in the legislatures. The present Pro-Chancellor of Annamalai University held in 1943-44, with singular distinction, the office of the President of the Federation of Chambers of Commerce and Industry—the highest honour that can be conferred on an Indian businessman.

To sum up our observations, recent events in South East Asia have brought to an end the utility of the Chettiars to those countries and the scene has changed. They have willingly given their service to the cause of India, and have carved for themselves a place in the swift and ordered development of free India in the sphere of Commerce and Industry. The period of their service to India has been all too brief; but even during this brief spell, there is a lasting achievement to their credit. Their contribution has been as rich as it is varied.

The Evolution of Indian Music

PANDIT OMKARNATH THAKUR

THE name 'Ārya-Sangīta' invariably brings with it the association of the uttering of the great Singer of the Bhagavadgītā, the Great Player on the Flute, the Great Dancer and Actor, Lord Kṛṣṇa - 'Vedānām Sāmavedosmi'. Thus has been sung the panegyric of Sāmaveda by Bhagavān Vāsudeva, in the Vibhūtiyoga of the Bhagavadgītā. He saw extraordinary 'Śrī' 'Bhūti' and 'Samūrjas' in this Veda and sang in its high praise on that ground.

The Vedas themselves abound in eulogistic references to the Sāmaveda. The Upaniśads also join the Vedas in these eulogies, just as the 'pratihartā' repeats the song of the 'Vedodgātā' or the vocal accompanist of a musician repeats the 'tāna' sung by him.

'Raka' and 'Sāman'—poetry and music—have been poetically described as a couple in the Brhadāranyaka Upaniśad and Āśvalāyana sūtra.

In the age of the Epics and the Purāṇas, there is the same respect for the Sāmaveda. Vedavyāsa and Vālmīki, the 'Ādi Kavi', were high class 'Vainikas' (players on the Vīnā).

The Sāmaveda was held in the highest esteem because of its musical nature alone. This truth is corroborated by the fact that Mahrsis like Yājnnavalkya and Jaimini, Gautama and Kaśyapa, Kauśika and S'āṇḍilya were great exponents and founders of 'Sāmagāna'.

'Vedāh sarvesu vaṅgmayesu'—according to this saying Vedas constitute the root or origin of all branches of knowledge—they are knowledge personified. Therefore, the seeds of the music of India, nay of the universe, can be traced in 'Sāma-Sangīta'. Hence it would be proper to have a bird's-eye view of this 'Sāma-Sangita' in attempting to trace the development of Indian music.

What the 'sāmagas' of today chant on the occasions of 'Karma-kanda', rituals like 'Yajnna', is not 'Sāmagana', but the 'Ārcika pātha' of 'Sāman'. In ancient times 'Sāmagāna' was sung with the accompaniment of instruments like vīnā, venu etc. The 'Sāmagana' had six 'vikāras'—viz., 'vikāra', 'viśleṣa', 'vikarsana', 'virāma' and 'stobha'. Usually main 'rtvikas' used to sing 'sāmans', and they were called sāmagas 'chandogas' or 'udgātās'. Those who vocally accompanied their songs, were called 'prastotā' or 'pratihartā'. The singer (udgātā) had a band or 'kutapa' of those playing on stringed instruments (tantu-vādya) like the 'vīnā' and blowing instruments (susir vādya) like the flute. Instruments like 'śatatantri vānā', 'tālluka vīṇā', 'kāṇda vīṇā' 'kapiśīrsā vīnā', 'picchorā', 'karkarī', 'alāvu', 'gargara', 'vakura' etc., were in vogue in those times[1]. Blowing instruments like 'Gadhā', 'tūnāva', 'nālī', 'vaṇici', 'bhāradhunī', 'veṇu', 'nālikā' etc. and leather instruments like 'dundubhī', 'dravaya', 'ketumut', 'viśvagotrya' etc. are referred to in Vedic literature.

Words like 'Nāradīya S'iksā' 'Māndūkya śiksā', 'sāmasaṃhitā', 'Tāṇḍya-Brāhmaṇa', 'Aitareya Brahmana', 'Chāndogyopaniśad,' 'Brhadāraṇyakopanisad', 'Rkpratiśākhya', 'Taittirīyapratiśākhya' etc. throw much light on vedic music.

The epithet 'sahasravartmā' used by Patanjali for 'Sāmaveda' suggests that there must have been a thousand styles of 'Sāmagāna'. The thirteen styles or branches of Sāmaveda described in 'S'āmatarpana' viz. Rāmāyaṇa, S'āṭyamurgya, Vyāsa, Bhāguri, Auluṇḍī, Gaulagulavī, Bhānumānopamanyava, Kārāṭi, Masakagārgya, Vārsagavya, Kuthuma, Sālihotra and Jaimini are well-known.

'Sāmasangīta' was sung with seven notes which were mutually harmonised and which were called 'Yamas'[2].

References to the use of sharp (tīvra) and flat (komala) notes in vedic music, are also available[3].

'Gāyatrī', 'Bṛhatī', 'Jagati', 'Usnikā', 'Anusṭupa', 'Trisṭupa' etc., were the names of main metres of vedic poetry and there were various types of songs (accor-

1 आधाटीभिरिव धावयन् अभिबाणस्य सप्तधातुरिंजन ।

2 सप्त यमान्तराणि (सामसूत्र)
सप्त स्वरा यमास्ते (कृक्प्रातिशाख्य)

3 अनन्तराश्चात्र यमो विशेषः पृथग्वा स्तोनाः पृथग्भूताः अन्ये यमा एटेषां मृदुत्वं च तीक्ष्णत्वं च। (कृक्प्रातिशाख्य)

ding to variation in timing) corresponding to these metres. 'Sāmans' were sung in four, five, six or seven svaras. 'Gautamasya Parkam', 'Kasyapasya Barhisam', 'Kausikasya Barhisam'-etc. denote the number of notes employed in the various types of 'Sāmagāna'. 'Sāmasangīta' had another classification into three types viz. 'Prātah savana', 'Madhyāhnasavana' and 'sāyam savana' based on the variation in the note with which singing was started and which formed the basic note of that particular type of singing. This variation gave rise to different 'svara-saptakas' and herein lie the seeds of 'Mūrchanā' which is the rudimentary form of the later 'Raga', the three 'sthānas' (based on the degree of loudness) viz. 'mandra' 'madhya' and 'tāra' are also referred to in vedic literature. The technical aspect of music had also five forms or types viz. 'Himkāra', 'Prastāva', 'Udgitha', 'Pratihāra' and 'Nidhāna', which were correlated to the five elements (Mahābhutas). The names of Āṅgirasa Vrhaspati, Gautama, Kasyapa, Kausika, Āyāsya, Yājñavalkya etc. attract our special attention from among the singers of 'sāmagāna'.

The above scanty remarks are sufficient to show how highly developed the 'Sāmasaṅgīta' was. Astudy of works like 'Mahānāmna,' 'Uttarastoma','Āranyaka', 'Uhya', 'Bhārunḍa', 'Tavasāvīya' reveals fully the high glory of that music and the details of 'Pūrvārcika' and 'uttarārcika'. Here it would be out of place to go into those details.

Far-reaching changes in life came in with the passing of time. Social, religious and political problems grew up, caste system based on innate properties of individuals and on their professions, came into existence. In the same chain of events a new community of 'Karmakāndī' Brāhmanas and similarly, of professional Brāhmana singers came into existence. The names of Gautama Kasyapa, Nārada, S'āndilya, Pushkara etc. give some indication of the leaders of these communities.

The post-vedic development of music created a new line named Gāndharva Sangīta as distinct from vedic sangīta. But this line of development was never conceived as detached from the vedic music. Bharata's Nātya-sastra which happens to be the earliest

extant record of 'Gāndharva Sangīta' traces the origin of the music employed in drama, to the Sāmaveda.[1] The spiritual genius of India never allowed any art or science or any branch of knowledge to remain purely secular. This explains the quasi-religious nature of Nātyasastra and other works on dramaturgy, histrionics and music. Bharata's Nātya-sastra establishes beyond doubt that the science of music and histrionics had reached its acme several centuries before the Christian era. The science and art of drama presupposes the full development of literature, music and the fine arts. Therefore, Bharata's Nātya-sastra bears testimony to the high stage of all these arts in those times. The tradition contained in this work has left its clear marks on its later age, even up to the present times. Bhāsa-S'ūdraka, Kālidāsa and Bhavabhūti have followed the same tradition of dramaturgy, as laid down by the Nātyasāstra. Here we shall try to get a bird's-eye-view of the development of the tradition of music from the Nātya-S'āstra up to the present times. It will not be possible to tackle all the important aspects of the science and art of music in this short space. Therefore, we shall confine ourselves to a brief exposition of the Rāga-tradition which is unrivalled in the music of the world.

The characteristic feature of Indian 'Rāga' is that it is a peculiar structure of notes, which colours or tinges the mind with a particular emotion or sentiment or represents a particular state of the emotional mind. A deep understanding of the subtle propensities of sound and of its power to evoke or represent particular sentiments lies at the root of this structure of Rāgas. Indian speculations on the metaphysical aspect of sound date back to very ancient times. These speculations appear to have developed into three different lines viz., the 'sphoṭavāda' of the grammarians, the 'Dhvani' theory of the poeticians, the musical theory (which has its culmination in Rāga) of the exponents of the art and science of music. The first two lines of thought are concerned with the properties of sound through which meaning of words is conveyed in ordinary speech and poetical compositions respectively. The most subtle study of the properties of sound and of its power to evoke or

1 जग्राह पाठ्यमृग्वेदात् सामभ्यो गीतमेव च ।
यजुर्वेदादभिनयान् रसानाथर्वणादपि ॥

represent various sentiments has been made in musical theory alone. Even the aid of words is given up in this art, where only 'nāda' reigns supreme. Ānandavardhana, the author of 'Dhvanyāloka', repeatedly illustrates the power of suggestion in words ('vyanjanā vritti') by the example of 'Rāga' in which meanings are conveyed through pure musical sounds without the outer aid of words or their meanings. Even in ordinary speech pitch and accent play a very important role in conveying various meanings of one and the same word. For example, 'yes' can convey 'affirmation', 'wonder', 'questioning', 'sorrow', 'excitement' etc., with variation in pitch and accent. This property of sound finds its full play in Music.

It is impossible to study here the development of the Ragas as we find them to-day in the chronological order. We can, however, attempt a very rough and brief survey in this connection. As we have already seen, the vedic music had in it the rudimentary form of 'mūrchanā', in the form of different scales orginating from the variation in the starting note (Pratahsavana, Madhyāhna, savana and sāyamsavana). These different scales must have created different effects regarding the depiction of feelings or sentiments, when they were used for singing. The 'mūrchana' of 'Gāndharva saṅgīta' as we know it from Nāṭya sastra or later works, represents only the various octaves that can be created within a scale through variation in the basic note or the starting note. The octaves as such do not and cannot depict any feeling or sentiment. It is a well-known fact that the permutation and combination of notes gives rise to a very great number of 'mūrchanās' and Tānas'[1]

But all these structures of notes cannot be called Ragas, because they cannot depict any particular sentiments. For this purpose the rules of 'graha', 'amsa', 'mysa', 'alpatva', 'bahutva' 'vakratva', etc., have to be applied to a structure of notes.

Therefore the 'Jātis' of Bharata's Natya-sāstra consti-

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1 The 'murchanas' in each of the two 'gramas' viz. 'Sadjagram' and 'madhyagrama' have been calculated as 18648. These again have further 484 sub-types as 'audava' 'sadava' etc. in tanas which bring the number of tanas to 13426560.

tute the first form of the development of 'Rāga'. These 'Jātis' to which the rules of 'graha', 'amsa', 'Nyāsa' etc. have been applied, are types of Rāgas prevalent in Bharata's time, though they were not so called in his time. The later Rāgas were developed on this very principle i.e., variation in 'grāhā', 'amsa', 'nyāsā etc. brings about variation in the sentiments depicted. This process of development reached its culmination in medieval times when Rāgas and Rāginīs were given distinct and separate characteristics according to the states of mind depicted thereby. In this period the principles and terminology of 'Nāyaga-Nayikā-bheda' were also correlated to the Rāgas and Rāginīs so that 'Rāgas' have come to possess different colours, forms, Ragas and bhāvas. Some of them are masculine, others are feminine; some are amorous-minded, others are grave, peaceful and serious. Development of Rāgas and Raginīs in correlation with the 'Nāyaka-Nayikā bheda' of literature is a special feature of Northern Indian Music.

Before concluding, it would not be out of place to cite some examples in order to show how various note-combinations can depict the subtle workings of the human heart. This 'Rasa darsana' is not possible with the eyes. It is beyond the field of 'rasanā' and is also 'Sabdātīta'–beyond the domain of words. This is the language of 'Svarā', the universal language of all living beings.

Let us try to see some of the sound-pictures of 'Rāgas'. Let us enter their inner apartments (Antahpur) with our subtle mental bodies and listen to their inner voice through their own mouths.

Can you hear what the Kāmbojī says? She is a Svakīyā Nāyikā who is ignored by her husband. Just imagine the wife of some Rajput who is self-forgetful in fighting, or the consort of a merchant all-oblivious in his business, or the deserted wife of some traveller who is mad after his travelling, or the beloved of some painter 'drowned' in his colours, or that of some poet immersed in the dream fairy of his imagination. Imagine this 'Mugdhā' syāmā' for a moment, fill your eyes with her full-blossoming youth and imagine the agony of hers, who is shunned by her husband who may be mad after sword, pen, brush, colour or the echo of the 'tānpurā'. Imagine

her anger in love in the moments when her husband unexpectedly enters her apartment suddenly struck by her remembrance. You will be sure that Kāmboji is the lady of the above description. Thus this Raginī depicts the 'Samyoga sringāra' which is characterised by 'anger in love'.

Did you see the heart of Kāmbojī? Let us now enter the apartment of 'Nīlāmbarī'. One's heart is overwhelmed on her mere remembrance. Her beautiful face which shines like the moon in the sky of her blue attire, bears clear signs of the delicate and sorrowful feelings of her wounded heart, she appears to be a statue of desolation and pangs. The swan-like eyes of this 'viyaga-dagdhā' constantly emit a shower of pearls (tears). How can her thirsty eyes longing for the 'svāti' drop like the 'cātaka', live without the water which is purified through the sieves of her eyelids? Clouds are always raining in the apartment of Nīlambarī. The fish in the form of her eyes are always tossing with the waves of such tears. We have been blessed with a view of this 'Prositapatikā Nāyikā'. Let us advance forward after offering the pure water of our eyes to this sorrowful and delicate lady-Nīlāmbarī.

Where did we reach now? Whose abode is this? What sort of jealous dissonance is to be noticed here? Who is she who appears enraged and possesses enchanting beauty at the same time? Has 'siva' taken the form of 'candī'? Has Mahākāli made her appearance in the body of 'Vidhātrī'? What is the cause of the anger of this Kalyānī? There is redness, sleeplessness, anger, excitement and wounded pride in her big eyes. It appears her deep feelings of love have been seriously hurt by her husband who has enjoyed the company of other women. Her licentious husband has violated her love and has proved faithless to her loving heart. It appears as though she is rebuking him to go back from where he has come, in order to save the insulted honour of her

womanhood. 'Sohanī', which is sung in high-pitched notes and in quick speed, depicts the pictures of 'Khanditā', 'Anyasurataduhkhitā' and 'Kalahāntarita Nāyikās'.

Unbounded is the domain of the 'bhāva-sasti' of music, unfathomable is the depth of this ocean, even Saraswati keeps the 'tumbā' on her breasts for fear of getting drowned in it. It is impossible to put even a fraction of this ocean to pen and paper—and for that which is impossible, it is better to remain silent after saying 'neti' 'nati.'

Documentation Service in University Library

By

Dr. S. R. RANGANATHAN

MAN is in essence mind. This elemental characteristic of man is recorded in the Upanishads. The mind of man creates thought; it also absorbs thought, it can reproduce it when needed. This is true of every human personality; this is also true of the social personality of every community. Unlike the animal, man can express thought articulately; expressed thought can be communicated from one to another; and it can be stored in the memory of man—not only by its originator but also by the receiver. Unlike a pack of animals, a community of men can transfer the contents of memory from generation to generation. Thus, expressed thought accumulated through generations. But the material embodying the recorded thought was at first either heavy and unportable such as stone or metal, or brittle and easily perishable, such as burnt clay tablet.

The situation was met by the adaptation of light and lasting materials such as silk, cloth and leaves, for recording. The next step was the invention of the mystery material 'paper'. With paper, recorded thought could be embodied in books as we know them today; a book is fairly lasting; it is also of the right shape, size and weight for easy handling. But the mode of recording was a slow and costly process. The number of copies of a book produced by writing was too small to reach many. But the population of many communities had increased and the desire to share embodied thought had come to many. This had reached an acute stage about five centuries ago.

In spite of the invention of printing and improvements in Technology, only a few could afford to buy and own all the books, needed. So libraries were organised for the free service of books as a public project. The dormitary libraries of old no doubt continued to fulfil the old social purpose of preserving books for posterity. But new service-libraries were evolved; and they

are now being multiplied so as to reach the ceiling of providing either a stationary library within walking distance of people in urban areas, or a travelling library calling at each village once a fortnight. This phenomenon in library service began about a century ago in some countries; it is beginning in India just now; it has not yet reached completion in any country.

But the mere socialisation of books was not found sufficient. For books are too artificial to be taken to by people at large. Moreover the urge to feed the mind with thought embodied in books is neither compelling nor persistent as the urge to feed the body with food. In other words, mental hunger is feeble, fleeting and not inexorable. An appreciable number of people did not therefore care to use these facilities.

This indifference was met by the library in two ways. First it formed a Department of Public Relations to attract people to the library. Secondly, it formed a Department of Reference Service to retain the custom of the people attracted; it was sought to be retained by exact, expeditious, and pleasurable personal service. But it was found that the reading habit was too difficult to be formed if begun in adulthood.

While re-thinking about education, the library is now realised to be a social institution providing for life-long self-education and self-recreation with the aid of books and other reading and kindred materials. This is adding a new social function to formal educational institutions. The new function is to develop in the children and the youth the capacity to use books for general information, recreation and further self-education.

The University Act of 1904 provided for teaching by Universities; in other words, they were made institutions for formal education. Establishment of a library was included in the function of university; but it was not established by all universities. Even where it was established, the new function of formal educational institutions had not been implemented by the universities; with the result, the use of the university library was confined to the members of university authorities; it was not open to students; and even where it was open to them, the library was not looked upon as a training ground for self-education; nor was there any reference service; it was largely a ritual appendage.

In December 1928, the Meenakshi College—the fore-runner of the Annamalai University—offered its hospitality to the annual conference of the South India Teachers' Union. It also induced the University of Madras, to which it was affiliated, to arrange with the concurrence of the Department of Education of the Government of Madras a course of "vacation lectures" on Library Science to be delivered at the conference by Sri S. R. Ranganathan, the then University Librarian at Madras. This was the first occasion when any University in India recognised Library Science, and the credit for bringing this about goes to the Annamalai University in its pre-natal stage, so to speak.

The normative principles of Library Science were being formulated in India at about the time of the foundation of the Annamalai University; they had not yet been published either as a book or as an article in a periodical. The subject of the vacation lectures, at the Meenakshi College in December 1928, was the enunciation of these normative principles; those principles established for the first time the claim for the appellation 'Library Science.' Thus happened the simultaneous emergence of the Annamalai University and of Library Science. These vacation lectures demonstrated all the steps in the cycle of scientific method. They formed the basis of the book *Five laws of library science* published in 1931 under the sponsorship of the Madras Library Association. Raja Sir Annamalai Chettiar was one of its foundation members.

Was this association of the foundation of the Annamalai University and the establishment of Library Science merely casual? Was it a chance coincidence? It looked so at that time. But I have a feeling that it was a significant coincidence. This much is a fact. The Annamalai University devoted more thought to its library at the very outset than any other university in India had done.

Today, the people in all regions are entering into the wakeful phase of a new cultural cycle. Colonisation is being outlawed; exploitation is resisted. Therefore population pressure has to be met in other ways.

There is great demand for new branches of knowledge. It is no longer sufficient to depend on whatever research is done spontaneously by exceptional men of genius appearing at intervals.

A man of genius draws mostly from within himself; moreover it is easy for

him to locate and absorb thought created by others, unaided by any elaborate organisation set up for the purpose. But it is not so with his associates of lower mental power. An organisation has to be set up for feeding each member of each team with the latest nascent thought of its narrow field of investigation, in whatever part of the world it may be created.

As a first step, reading material itself has come to be diversified. At one end we have the traditional books and treatises embodying macro thought; at the other end, we have pamphlets and tiny articles in periodicals or small portions of books embodying micro thought. Nascent thought is of the micro variety. In the plough-back of embodied new thought into creative and near-creative minds and into the minds of the other members of a research team, nascent micro thought has great potency. This has to be helpfully sifted out and organised by powerful techniques for classification and cataloguing. This has to be served to consumers by a specially trained reference staff who can "talk the language of the specialists" and can exploit fully the technique of classification. The organisation has also to make provision for giving away outright to the consumer a copy of any embodied micro thought that he should have ever at his elbow. It has also to make provision for helping the consumer in overcoming linguistic hurdles by arranging for translation service. The library is now expected to do all such intensive service.

The value of it was realised in World War II. In fact, field-library service was integrated as a part of military organisation during this war. For example, a field-service Librarian was flown from the headquarters of the South-Eastern Command to Madras. She was commissioned to collect important data about the enemy-occupied territories—data concerning terrain, communication lines, political and economic ethos, folkways, racial psychology, educational level, physical authropology, and so on. She was given a week's time; and the allied action had to be designed on the basis of the data. She came to the Madras University Library with a confidential note from the then Chief Secretary of the Government of Madras. Fortunately, the authorities of the Madras University had till then given full freedom to the library to develop the organisation and the service of the reading materials in the best way it can; the library had been evidently under the spell of the social pressure on libraries which had been slowly developing; consequently, its

organisation of the reading materials—with the aid of the penetrating Colon Classification and the Classified Catalogue Code closely geared to it—disclosed at once practically all the relevant macro and micro thought lying embodied in its shelves. The field-service-librarian was fed in one day with all that her Command had needed; she flew back to the headquarters that very day! She wrote with gratefulness and admiration for such an efficient organisation and service of micro thought.

The new phase of library service has now become wide-spread; it has even led to the emergence of a new terminology.

Document:—Any concrete entity embodying recorded expressed thought. It is a generic term to denote books embodying macro thought as well as tiny articles in periodicals, embodying micro thought, tiny embodiments like micro-films and other forms of record like cypher and picture.

The emphasis is on *any*. This emphasises that the traditional characteristic of being an authentic historical or legal source-material is dropped out of the connotation of the word 'document'.

Documentation is the generic term to denote Documentation work, Documentation Service, Document Reproduction, and Document Translation.

Documentation Work:—Classification and cataloguing of document, with emphasis on micro thought and on the needs of scholars engaged in advanced study and research, which has necessarily to be in narrow regions of knowledge—almost atomic in extent.

The normal library classification and cataloguing of macro thought is also included in the term documentation work. But it is generalised to pay special attention to micro thought.

Documentation work is technical work falling solely within the sphere of the library profession.

Documentation Service:—Reference service, as developed in libraries for the service of macro thought to the general reader, but extended to and with emphasis on the service of micro thought to the scholar or specialist reader.

Documentation service is technical work falling solely within the sphere of the library profession.

Document Reproduction:—Making a photographic copy of a document—

with size varying from an enlarged photostat copy down to a micro-film or a micro-card, say reproducing a book of 200 pages on a 3″ × 5″ card. This is done to give the copy away permanently to the reader instead of lending the original for a limited period.

Document reproduction does not fall within the sphere of the library profession. It is a job for technicians. Convenience would indicate the technician working under the administrative control and direction of the head of the library having the documents.

Documents Translation:—Furnishing the reader with a translation of any desired document into the language of the reader.

Document translation does not lie within the sphere of the library profession. It belongs to the sphere of professional translators. These need not necessarily work under the administrative control and direction of the head of a library.

Documentation Centre:—An institution doing one or some or all of the four kinds of documentation.

A documentation centre may be an independent body. Or it may be located in a library. Now-a-days it is being located in many business libraries, in national libraries and in university libraries.

National and international economy would point to documentation work of a full-fledged nature—that is, providing analytical entry for every micro thought in every document without thinking about the probability for demand—being done only on an international basis. Each country may take charge of international documentation work for certain specified subjects.

But such exhaustive documentation work would necessarily involve a time-lag. This time-lag should be met by national or local documentation centres doing temporary documentation work, not exhaustively for all micro thought embodied in all documents coming forth in the world, but for such micro thought as is likely to be in demand in the country or among the local clientele as it may be, and as found in the reading materials coming into the country or into the local library. To all intents and purposes, national or local documentation work is done to tide over the time-lag inevitable in international documentation work. The entries so prepared may however be retained even

after the arrival of the international bibliography or abstracts, as they will constitute what is of live interest to the local clientele.

Documentation service can, by its very definition, be possible only in a local library.

National economy and international co-operation will demand that reproduction should be done at least in one national centre in each country. The need for any local library having its own plant for reproduction is to be determined solely on grounds of supply and demand. At the present state of development, there is no need to multiply such plants in India. Only few plants can be fed by demands justifying the capital and the recurring cost involved. But unfortunately, there is no co-operation of effort in India. Every library turns quite a slice of its all too meagre funds to establishing a plant of its own—almost as if it were a ritual appendage needed to keep up prestige and dignity. The reproduction plant lies idle most of the time. This is a criminal waste from the national point of view.

Local economy will rule out any single library maintaining a squad of translators on its staff. Even the National Central Library, when it is established, will find it uneconomical to do so. The proper course will be for the National Documentation Centre to have a panel of translators, to whom specific items of work can be assigned on contract as and when demand arises. In other words, it should only function as a pooling centre to collect the demand, to let out the work on contract, and either to supply the translation to the party when received, or perhaps merely establish contact between the customer and the appropriate member of the translation panel and leave them to complete the transaction bilaterally.

The emphasis of the social purpose of a University is now definitely shifting towards research by teachers and the training of the youth in research work, with profound consequence. The library cannot any longer continue to be only a centre for supplying text-books; nor is it sufficient if it also acquires, stores and lends, on demand, advanced treatises and learned periodicals.

It is necessary that it should go beyond the service of micro thought. It should re-organise itself for the service of micro thought. It should positively do:

1. documentation work of a temporary and limited kind to overcome the time-lag in documentation work at the international level; and

2. documentation service, procuring documentations from other libraries and even from other countries, if need be.

It need not have, at the present stage,

1. its own plant for document reproduction; or

2. translation staff.

It is necessary and sufficient if it procures for the teachers and students the services of the National Documentation Centre for,

1. copies of documents needed; and

2. the translation service needed.

It is likely that the demand soon justifies the establishment of a full-blown State Documentation Centre in some constituent State or other. Then, a university library within such a State will affiliate itself to the State Centre rather than to the National Centre.

The Annamalai University has expanded almost to unexpected dimensions and in unexpected directions, too. Its library should be helped to keep up with its giant strides. The Silver Jubilee Celebration marks the opening of a new hop. The first hop was taken by the first Rajah of Chettinad, when he gave altogether a new turn to the renowned charitable disposition of Nattukottai Chettiars. He could have spent his surplus wealth according to tradition, in the renovation of old temples or in the founding of free feeding houses. But he sublimated charity when he translated sympathy to an individual for the moment into social service of a lasting kind. He built a new form of temple for Saraswati and founded a feeding house to satisfy the mental hunger of individuals and of the newly awakening community of India. This merchant-prince had reached great heights in interpreting, and implementing the *Gospel of Wealth*. Andrew Carnegie, the steel-prince, the author of the book, made library service the heart of the educational system of a community. Rajah Sir Annamalai Chettiar would have had equal faith in it. I believe the Annamalai University will soon show the way to others in making its library its heart, from which all the other departments get their life-blood.

The second hop towards the Golden Jubilee is begun by the second Rajah of Chettinad. He has inherited all the qualities of his illustrious father in business acumen, catholocity of views, and faith in the gospel of wealth. He has had, in addition, the advantage of a University education. Rajah Sir Muthiah Chettiar has a great opportunity to give proper shape and strength to the heart of the university founded by his father.

May he, O Flame of Aspiration, be one with fortune and munificence,
Who with ever-lasting offering; who with his utterances,
Seeks to attain satisfaction in his own life in the present embodiment.
May good time dower him and may his sacrifice prove enduring.
—Rig Veda, Mandala 4, Suktha 4, Mantras 7.

நம் அண்ணுமலைப் பல்கலைக் கழகம்

யோகி சுத்தானந்த பாரதியார்

ஆழ்வார் பலராவார்; அவருள் சடகோபருக்கே **நம்மாழ்வார்** என்ற அருமைப் பெயர் வழங்குகிறது; அது போல நம் நாட்டில் எத்தனையோ பல்கலைக் கழகங்கள் உண்டு. ஆனுல், **நம் பல்கலைக் கழகம்** என்று தமிழர் உரிமையுடன் போற்றத்தக்கது அண்ணுமலைப் பல்கலைக் கழகமேயாகும். நாயன்மார் பலராவார்; அவருள் சுந்தரருக்கே **தம்பிரான் தோழர்** என்ற பட்டமுண்டு. அதுபோலக் கல்வி நிலையங்கள் பல; அவற்றுள்ளும் நந்தமிழர் பல்கலைக் கழகம் என்று போற்றத்தக்கது, அண்ணுமலைப் பல்கலைக்கழகமே யாகும்.

அந்தக் கால முச்சங்கங்களைக் கடல் உண்டு ஏப்பம் விட்டது. அக்காலச் சங்கங்களில் புலவர் கூடித் தமிழ் ஆராய்ந்தனர். சிந்தாமணி, சிலப்பதிகாரம், மணிமேகலை, புறநானூறு, அகநானூறு, இறையனுர்அகப்பொருள், திருக்குறள் முதலிய பல நூல்கள் வெளிவந்தன. இந்தக் காலத்தில் தோன்றிய நான்காவது தமிழ்ச் சங்கம் அண்ணுமலைப் பல்கலைக் கழகமே. ஆனுல் அந்தச் சங்கத்தைப் போல இந்தச் சங்கத்தை உவர்க்கடல் விழுங்க முடியாது. சரியான பாதுகாப்புடனே தான் இதைச் செந்தமிழ் வள்ளல் அமைத்திருக்கிருர். ஒருவேளை கல்விக் கடலில் அண்ணுமலைப் பல்கலைக் கழகம் மூழ்கி விடலாம். ஏனெனில் அக்காலச் சங்கம் தமிழையே ஆராய்ந்தது. இந்த அண்ணுமலைப் பல்கலைக் கழகமோ தமிழ், ஆங்கிலம், இந்தி, சம்ஸ்கிருதம்—ஆகிய பல மொழிக் கலைகளை அள்ளித் தருகிறது. இங்கே இந்து சமுத்திரக்கலை, அட்லாண்டிக் கலை, பசிபிக் கலை எல்லாம் சேர்வதனுல், கலைக்கடலில் இது மூழ்கி விடும் என்று ஐயுறலாம். ஆனுல் கலைக் கடல் எவ்வளவு நீண்டுயர்ந்து அலை வீசினுலும் பரவாயில்லை. அண்ணுமலை அதற்கேற்றபடி கலைக் கோவிலாக வளர்ந்திருக்கிறது. ஆதலால் மலையை அது விழுங்கமுடியாது. காலன்கூட இதன் பக்கம் வர முடியாது. அண்ணுமலைச் செட்டியாரின் உடலை அள்ளிச் சென்ற காலன், அவர் உயிரை அள்ளிச் செல்ல முடியவில்லை. ஏனெனில், அரசர் அண்ணுமலையின் உயிர் அண்ணுமலைப் பல்கலைக் கழகமே. ஒவ்வொரு செங்கல்லும் அவர் உயிர்த் துடிப்பே. அப்படி யமன் வந்தாலும் அவன் பாசம் செல்லாது. ஏனெனில் கூற்றையுதைத்த காலகாலன் நடராஜ சிவன் அதோ எதிரே பார்த்துக்கொண்டே

யிருக்கிருன். அந்தக் காலத் தமிழ்ச் சங்கத்தில், **சிவபெருமான் கழகமிருந்து** தமிழாராய்ந்தானும். இந்தக் காலத்து நான்காவது தமிழ்க் கழகத்தின் அருமை பெருமைகளைக் கண்டு, நடராஜப் பெருமான் அதோ ஆனந்தக் கூத்தாடிக் கொண்டிருக்கிருன்.

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நம் கழகமான அண்ணுமலைப் பெருங் கழகம் தனிச் சிறப்புடையது. நான் உலகைச் சுற்றிப் பல சர்வகலா சாலைகளைக் கண்டேன். மேனுட்டுச் சர்வகலாசாலைகளில் அந்தந்த நாட்டுத் தாய்மொழியும். இரண்டொரு ஐரோப்பிய மொழிகளும் வளர்கின்றன. நான் பார்த்த மிகப் பெரிய கலாநிலையம் மாஸ்கோ சர்வ கலா சாலை. இதுமுழுதும் சலவைக் கல்லால் 24 மாடம் வைத்துக் கட்டப் பெற்றது. இதில் 18,000 மாணவர் பயில்கின்றனர். 2,300 புலவர் பாடங் கற்பிக்கின்றனர். இது தற்கால விஞ்ஞானக் கலைகளையே போதிக்கிறது. பெர்லின், ஜீரிச், சோர்போன், பாரிஸ், ரோம், ஆக்ஸ்போர்டு, கேம்ப்ரிட்ஜ் சர்வ கலாசாலைகளும் தத்தம் நாட்டிற்கேற்றபடி ஐரோப்பியக் கலைக் கூடமாகவே யிருக்கின்றன. தோகியோ, கியேடோ, ஒஸாகா, பீகிங், காண்டன், பாங்காக் முதலிய ஆசிய சர்வகலாசாலைகளில் ஆங்கிலம் மிகக் குறைவு. அங்கே அந்தந்த நாட்டு மொழிகளே முதன்மை வகிக்கின்றன. ஆனுல், நம் இந்தியக் கழகங்கள் ஆங்கிலத்திற்குத் தக்க இடம் தந்துள்ளன. இன்று உலகில் இங்கிலாந்து அமெரிக்காவுக்கு அடுத்தபடியாக ஆங்கிலத்தை நன்ருகக் கையாளும் பெருங் கழகங்கள் நமது நாட்டிலேயே உள்ளன. வடநாட்டுக் கழகங்களில் ஆரியமும், இந்தியும் ஆங்கிலமும் பயில்கின்றன. உலகில் தமிழுக்கு ஒரு தாயகம் உண்டானுல், அஃது அண்ணுமலைப் பல்கலைக் கழகமேயாகும். இக்கழகத்தில், கலையுடன் தொழிலும் எழில் பெற்ரேங்குகிறது. நம் நாட்டின் **நிறைவான பெருங்கழகம்** என்று இதனையே குறிப்பிடலாம்.

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அண்ணுமலைப் பல்கலைக் கழகம் தமிழுக்குச் செய்துள்ள தொண்டு அளவற்றது. "வாதாபி கணபதிம்" முதல் "நீநாமரூபமுலகு" வரையில் ஒரே தெலுங்கு மயமான இசையரங்குகளில் தமிழிசைச் செல்வியை இன்ப நடமாடச் செய்த பெருமை, அண்ணுமலையைச் சேரும். தமிழில் எழுத முடியாது என்றிருந்த விஞ்ஞானச் செல்வங்களைத் தமிழாக்கித் தந்த பெருமை, அண்ணுமலைப் பெருங் கழகத்தைச் சேரும்.

ஆனுல், இன்னும் எவ்வளவோ பணிகள் உள்ளன. உலக நாடுகளெல்லாம் நூற்றுக்கு நூறு கற்றுள்ளன. ஜப்பானில் தோட்டி கூட இடது கையில் மைனிசி பத்திரிகை வைத்துப் பார்த்துக்கொண்டு, வலது கையால் தெருக்கூட்டுகிருன். சோவியத் ரஷ்யாவில் சர்வ கலாசாலைகள்

ஏராளமான தொழில் நுணுக்கப் புலவர்களைப் (Technicians & Mechanics) பயிற்றி நாட்டிற்கு ஆக்கந் தருகின்றன. மற்ற நாடுகளில் விஞ்ஞானத்தை அடிப்படையாகக் கொண்டு, கல்விப் பயிற்சி தருகிருர்கள். மாணவர் வீர தீரர்களாக வாழ்வில் கேள்விகளுக்கு விடையளிக்கிருர்கள். மற்ற நாட்டுப் பெருங்கழகங்கள் புலமையைத் தேடிப்பிடித்துப் போற்றுகின்றன. உதாரணமாக, உஸ்பெகிஸ்தானில், உழவுத் தொழிலே புரிந்த ஒருவன் ரஷ்ய பாஷையைத் தானுகக்கற்று இசைக்கவியாக மலர்ந்தான். அவன் கவிதைகளைப் போற்றி, டாஷ்கண்டு சர்வ கலாசாலை உயர்ந்த பட்டம் அளித்து, ஸ்டாலின் வெகுமதியும் தந்தது. மற்ற நாடுகளில் மாணவர் ஒரு தொழிலைச் செய்து பணம் சம்பாதித்துக்கொண்டே கல்விகற்க இடமுண்டு; அதற்கேற்றபடி கல்லூரிகளைச் சார்ந்து பண்ணைகளும், தொழிற்சாலைகளும் உள்ளன. நமது பெருங்கழகங்களிலும் அத்தகைய வசதிகளைச் செய்ய வேண்டும். கல்வித்துறையில் நமது நாடு எவ்வளவோ முன்னேறவேண்டும். அதன்பால் அண்ணுமலைப் பல்கலைக்கழகத் தொண்டு பரவ முடியும். அதற்கேற்ற வசதியிருக்கிறது. சிற்சபேசன் அருளுக.

1. அறிவுக் கலையும் அருட்கலையும் விந்தை
செறியும்விஞ் ஞானமும் சேர—நிறைவான
கல்விக் கழகங் கனிதமிழ்போல் வாழ்ந்தோங்கத்
தில்லையப்பா நின்னருளைச் செய்.

2. நாட்டின் இருளகல நல்ல கலைபரவ
வாட்டும் வறுமையற வண்மைமிக—நாட்டிவளர்
மங்கல வெள்ளி மலர்கண்ட மாக்கழகம்
தங்கவிழாக் காண்க தழைத்து.

தாய்மொழிப் படிப்புக்கும், அயல்மொழிப் படிப்புக்கும் உள்ள தொடர்புகள்

பேராசிரியர் ச. ஆறுமுக முதலியார்

இடை நிலைக் கல்வி திருத்தி அமைக்கப்பெறும் இந்நாட்களில், முதன் மொழியாகவும், கற்பிக்கும் வாயிலாகவும், சிறப்பும், இன்றியமையாமையும் பெற்றுத் தாய்மொழிப் படிப்பும் முன்னேறி வரும் போது, தாய்மொழிப் படிப்புக்கும், அயல் மொழிப் படிப்புக்கும் உள்ள தொடர்புகளை ஆராய்ந்து முடிவு கட்டுவது, தாய் மொழி ஆசிரியர்களுக்குமட்டுமேயன்றி ஆங்கில ஆசிரியர்களுக்கும் நன்மை பயப்ப தொன்றாகும்.

ஆங்கிலப் படிப்பில்—நேர் முறை (**Direct Method**) என்னும் முறை வருவதன் முன்னர், மொழி பெயர்ப்பு முறையே (**Translation Method**) கையாளப் பட்டு வந்தது. ஆங்கிலச் சொற்கள், சொற்றொடர்கள், தொடர் மொழிகள் எல்லாம் தாய்மொழியில் பெயர்க்கப்பட்டே கற்பிக்கப்பட்டு வந்தன. **இந்த ஒரே முறைதான் கையாளப்பட்டு வந்தது.** இதில் சில நன்மைகளும், தீமைகளும் கலந்திருக்கின்றன. ஒரு நாட்டாருடைய பழக்க வழக்கங்களும், நடை உடைகளும், எண்ணங்களும், உணர்ச்சிகளும் மற்றொரு நாட்டாருடைய பழக்க வழக்கங்கள் முதலியவற்றிற்கு மாறாக இருப்பதைக் காண்கிறோம். இவைகளெல்லாம் அன்னார்தம் மொழிகளிலே பொதிந்து கிடக்கின்றன. ஆங்கில நாட்டின் தட்பவெப்ப நிலை காரணமாயும், நாகரிகம் காரணமாயும் தோன்றிய பல்லாயிரக் கணக்கான ஆங்கில வார்த்தைகளுக்கு ஏற்ற தமிழ்ச் சொற்கள் காண்பதரிது. எடுத்துக் காட்டாக, **Drawing room, winter, warm welcome, key(in music)** முதலிய சொற்களைக் காண்க.

மேலும் ஆங்கில மொழியின் இலக்கண அமைப்பிற்கும், தமிழ் மொழியின் இலக்கண அமைப்பிற்கும் மிகுதியான வேற்றுமை இருக்கிறது. ஆங்கிலத்தில் காலம் மிகவும் சிக்கலாக இருக்கிறது. ஆனால், தமிழில் எளிதாக இருக்கிறது. ஆங்கிலத்தில் **Preposition** என்ற முற்சேர்புகளினால் அளவற்ற சொற்றொடர்களையும், பொருள்வேற்றுமைகளையும் உண்டு பண்ணலாம். ஆனால், இவற்றிற்கு ஏற்ற தமிழ்ச் சொற்களைக் கண்டு பிடிப்பது அருமையாம்; உண்டு பண்ணவும் முடியாது. எடுத்துக் காட்டாக—**on the**

table, on the committee, on duty, on the move, on condition, on the authority of, on the contrary, on Monday, on fire, on reaching home, on his arrival என்ற தொடர்களில், **on** என்னும் முற்சேர்பிலுல், பொருள் வேறுபடுமாற்றைக் காண்க. இந்நிலையில், மொழிபெயர்ப்பு முறையில் ஆங்கிலத்தை முற்றிலும் சொல்லிக் கொடுப்பது முடியாத செயலாகும்.

மேலும் ஒரு மொழியைப் படிப்பதன் நோக்கமாவது, வேருெரு மொழியும் குறுக்கிடாமல் அம்மொழியிலேயே திருத்தமாக நினைக்கவும், பேசவும், எழுதவும் வேண்டிய திறமையைப் பெறுவதாகும். அதற்குத் தாய்மொழியின் உதவியின்றி வாய்மொழிப் பயிற்சியும், எழுத்துப் பயிற்சியும் ஆங்கிலத்திலேயே பெறுவது நல்லதும், முறையுமாகும். அதாவது, ஒரு மாணவன் ஆங்கிலத்திலேயே நினைக்க வேண்டும், பேச வேண்டும். ஆனல் மொழி பெயர்ப்பு முறையில் வாய்மொழிப் பயிற்சியில்லை. மேலும், இலக்கணமாவது சிறப்புப் பொது முறையில் (விதிவகு முறை)சொல்லிக்கொடுக்கப்படாமல் விதிகளிலிருந்து எடுத்துக்காட்டுகளுக்குப் போகும் பொதுச்சிறப்பு முறையிலேயே சொல்லிக் கொடுக்கப்பட்டது. இலக்கணமானது, உரைநடைப் பாடத்தோடு பொருத்தப்பட்டு, நடை முறையிலும் கொண்டுவரப்பட வேண்டும். இதுவும் இம்முறையில் இல்லை. எனினும் மொழி பெயர்ப்பு முறையில் நன்மைகள் இல்லாமலுமில்லை. அயல் மொழியில் விளங்காத சொற்றொடர்களைச் சிறப்பாகக் கருத்துப் பொருள் பற்றிய வற்றைக் கூடியவரையில் விளக்க வல்லன தாய் மொழிச் சொற்களே. இன்னும் அயல் மொழிச் சொற்றொடர்களைத் தாய் மொழிச் சொற்றொடர்களின் வழியாய் விளக்கும்போது, முன்னவை மனத்தில் நன்ருய்ப் பதியும் என்று சொல்லப்படுகிறது. ஒரு அயல் மொழியின் அமைப்பானது தாய்மொழியின் அமைப்பைவிட முற்றிலும் மாறுபட்டிருப்பினும், ஒற்றுமை வேற்றுமை வாயிலாக இனப்படுத்துவதனல், அயல்மொழி அமைப்பு நன்கு உணரப்படும்.

மொழி பெயர்ப்பு முறையிலுள்ள சில குறைகளை நிறைப்பதற்காகவே நேர் முறை என்னும் புதிய முறை கண்டு பிடிக்கப்பட்டது. இம் முறையின் நோக்கமானது, ஒரு சொல்லுக்கும், அது குறிக்கும் ஒரு பொருளுக்கும் இடையில் வேருெரு மொழியும் குறுக்கிடாமல் அம்மொழியின் வழியாகவே ஒரு நேரான தொடர்பை ஏற்படுத்துவதாகும். அதாவது, தாய் மொழியின் குறுக்கிடுதலின்றி ஒரு மாணவனை ஆங்கிலத்திலேயே நினைக்கச் செய்து, அவன் எண்ணிய எண்ணங்களையும், உணர்ந்த உணர்ச்சிகளையும் நேராக ஆங்கிலத்திலேயே வெளியிடும்படி செய்வதாம். மேலும் இம்முறையின் உதவியால் மாணவன் இவ்விதம் வெளி

யிடுவதோடு பிறர் பேசுவதையும், தான் படிப்பதையும் தாய்மொழியில் அறிந்து கொள்ளுவது போலவே அறிந்து கொள்ள வேண்டுமாம். இது கைவரப் பெறுவதற்காக இம் முறையாளர்கள் மேற்கொண்ட நான்கு அடிப்படையான கொள்கைகளாவன :—

1. மிகுதியான வாய்மொழிப் பயிற்சி.

2. முழுச் சொற்றொடர்களாகவே பேசுதல்.

3. இலக்கணத்தை நேராகச் சொல்லிக் கொடுக்காமல், சிறப்புப் பொது முறை வழியாகச் சொல்லிக் கொடுத்தல் ; அதோடு இலக்கணக் குறிப்புகள், மரபுத் தொடர்கள் முதலியவற்றையும், கட்டுரைக்கு வேண்டிய பயிற்சிகளையும் இலக்கணத்தோடு பொருத்தி மாணவர்களைப் பயிலும்படி செய்தல்.

4. தாய்மொழி குறுக்கிடாமல் தடுத்தல்.

இவர்கள் மேற்கொண்டவற்றுள் தாய்மொழி குறுக்கிடாமல் தடுத்தலைப் பற்றிச் சிறிது கூற வேண்டியிருக்கிறது. தாய்மொழி குறுக்கிடுவதனால் அயல் மொழிப் படிப்புக் கெட்டுவிடுகிறது என்ற கொள்கை இப்பொழுது மறுக்கப் படுகிறது. ஆங்கில முறை வல்லுநரான தாம்ஸன் என்பாரும், வயட் என்பாரும் "முற்றிலும் மொழி பெயர்ப்பு, அல்லது மொழி பெயர்ப்பே இல்லாமை ஆகிய இரண்டிற்கும் நடுவே இரண்டும் கலந்த ஒரு முறை நல்லது" என்று கூறியுள்ளனர். தாய்மொழியை ஆங்கிலப் படிப்பில் மேற்கொள்ளுவதற்கு ஏற்ற இடங்கள் இயல்பாகவே உண்டு என்று அவர்கள் கருதுகின்றார்கள். எனவே, இங்கு நாம் கவனிக்க வேண்டியது, ஆங்கிலத்தைத் தாய்மொழிக்கு அடிமைப்படுத்த வேண்டும் என்பதல்ல; அல்லது ஒன்றைக் கொண்டு மற்றொன்றுக்கு இடையூறு விளைவிக்க வேண்டும் என்பதுமல்ல; ஆங்கிலத்தைக் கற்பதில் தாய்மொழியை உதவியாக வைத்துக்கொள்ள வேண்டும் என்பதேயாம். ரைபர்ன் என்னும் பேராசிரியரும் "தாய்மொழி ஆங்கிலப் படிப்புக்கு நல்ல உதவி செய்யும்" என்கிறார். தாய்மொழிக்கும், ஆங்கிலத்திற்குமுள்ள பொருத்தத்தைப் பற்றிய ஒரு ஆராய்ச்சியை நடத்திய பானர்ஜி என்பார், 100 மாணவர்கள் ஆங்கில மொழியிலும், தாய்மொழியிலும் வாங்கிய மதிப்பெண்களை ஒப்பிட்டு, அவ்விரண்டு எண்களுக்கும் ஏறக்குறைய முழுத் தொடர்பு (·95) இருக்கிறது, என்று கண்டு பிடித்திருக்கிறார். அதாவது, தாய்மொழியில் தேர்ச்சியிருப்பின் ஆங்கிலத்திலும் தேர்ச்சி இயல்பாகவே இருக்கிறது என்பதும், ஒன்றில் தோல்வியிருப்பின் மற்றொன்றிலும் தோல்வியே காணக்கிடக்கிறது என்பதுமே அவர் கண்ட உண்மை.

ஆங்கிலப் படிப்புக்குத் தாய்மொழி உதவக்கூடிய சில வகைகள்.

I. மறைமுகமாக. (1) தாய்மொழிப் படிப்பினால் ஏற்படும் சில நல்ல மொழிப்

பழக்கங்களான, தெளிவான எண்ணம், எண்ணங்களையும் கருத்துக்களையும் தெளிவாகவும், கோவையாகவும் ஒழுங்குபடுத்தல் முதலியன ஆங்கிலப் படிப்புக்கும் உதவலாம்.

(2) வாய்மொழிப் பயிற்சிக்கும், பேசுதலுக்கும் உதவலாம். தாய்மொழியிற் பேசிப் பழகிப் பெற்ற **பட்டறிவின்** உதவி கொண்டு ஆங்கிலத்தில் எப்பொருள் பற்றியும் தெளிவாகவும் கோவையாகவும் பேசும் பழக்கத்தை மாணவர் பெறுவார்கள். தாய்மொழியிற் பேசுவதிறைற் பெற்ற நற்பயிற்சியானது, ஆங்கிலத்திற் பேசுவதற்குப் போட்டியாய் நின்று தடை செய்யாமல், அதற்கு வேண்டிய முற் பயிற்சியாகவே ஆகுமென்று கூறலாம்.

(3) படிப்பில் விருப்பத்தை முதலில் தாய் மொழியில் உண்டாக்குவதுதான் இயல்பு. தாய்மொழியில் அவ்விருப்பம் உண்டானல் பிறகு அது ஆங்கிலத்திற்கும் பரவும்.

(4) பொருளுணர்ந்து படிக்கும் வழக்கம் தாய்மொழியில் ஏற்பட்டால், பிறகு ஆங்கிலத்திலும் அது வருவது எளிது.

II. நேர்முகமாக. (1) **இலக்கணம்**—தாய்மொழி இலக்கணத்தில் நல்ல பயிற்சி ஏற்பட்டால், ஆங்கில இலக்கணம் படிப்பது மிக எளிது. இவ்விரு இலக்கணங்களும் ஒத்திருக்கும் இடங்களும், வேறுபட்டிருக்கும் இடங்களும் குறித்துக் காட்டப்பட்டு, எளிதில் உணரக்கூடும். இவ்வொற்றுமை வேற்றுமை முறையில் தாய்மொழி இலக்கணப் படிப்பு ஆங்கிலப் படிப்புக்கு மிகவும் உதவுகிறது.

(2) **சொல் விளக்கம்.** இவ்விரு மொழிகளுக்கும் உள்ள ஒற்றுமையையும், உதவியையும், அரிய ஆங்கிலச் சொற்களை, அதிலும் சிறப்பாகக் கருத்துப் பொருள்களைக் குறிக்கும் சொற்றொடர்களைத் தாய்மொழியின் வாயிலாக உணர்ந்து கொள்வதிலிருந்து அறியலாம். அதாவது, அரிய ஆங்கிலச் சொற்றொடர்களை எளிதாகவும், காலத்தை வீணுக்காமலும், ஐயந்திரிபின்றியும் உணர்ந்து கொள்வதற்குத் தாய்மொழி உற்றுழி உதவும். ஆதலால் ஆங்கில ஆசிரியர்கள் அவ்வப்போது மேல் வகுப்புக்களிற்கூட வேண்டிய இடங்களில், அரிய ஆங்கிலச் சொற்றொடர்களைத் தமிழ்ச் சொற்களின் வாயிலாய் விளக்குவதற்கு அச்சமும், கூச்சமும் கொள்ளக் கூடாது.

(3) **மொழிபெயர்ப்பு.** நேர் முறையில், மொழிபெயர்ப்பானது முற்றிலும் ஒதுக்கப்படவேண்டும் என்று கூறப்படுகிறது. ஆனல், பொதுமுறையில் மொழிபெயர்ப்பு ஆங்கிலப் படிப்பிற்கு உதவி செய்யும் என்பதில் தடையில்லை. மொழிபெயர்ப்புப் பயிற்சிகள் நல்ல பலனை அளிக்கும்.

(4) **கட்டுரை வரைதல்.** போதுமான கருத்துக்களில்லாமலும், பெரும்பாலும்

தங்கள் மனத்திற் பொதிந்துள்ள கருத்துக்களைத் தெளிவாகவும் கோவையாகவும், வெளியிடுவதற்கு வேண்டிய வாய்மொழிப் பயிற்சி இன்றியும் மாணவர்களது ஆங்கிலக் கட்டுரைகள் மிகவும் சீர்கேடாயிருக்கின்றன. இவ்விரு குறைகளையும் நீக்கத் தாய்மொழியானது சிறந்த உதவியாயிருக்கக்கூடும். எவ்வாறெனில், ஒரே வகுப்பின் தாய்மொழி ஆசிரியரும் ஆங்கில ஆசிரியரும் ஒருமித்து அவ்வகுப்புக்கு இன்னின்ன கட்டுரைகள் எழுதச் சொல்லவேண்டும் என்று தமக்குள் தீர்மானித்து, அக்கட்டுரைகள் முதலில் தாய்மொழியிலும், பின்னர் ஆங்கிலத்திலும் எழுதப்பட்டால், பொருளின்மை, கட்டுரை ஒழுங்கின்மை முதலிய குறைகளை அவ்வாங்கிலக் கட்டுரைகளிற் காண்டல் அருகிப்போம்.

(5) கவிகளின் சொல்நயம், பொருள் நயம், கற்பனை முதலியவற்றைக் கண்டு சுவைத்து இன்புறுவதற்கும் இது உதவும்.

எனவே ஆங்கிலப் படிப்பில் தாய்மொழியை ஆங்காங்கு வேண்டிய அளவு பல வழி வகைகளில் வழங்கிக்கொள்வது பொருத்தமானது. எங்கு, எப்பொழுது, எவ்வளவு மேற்கொள்ள வேண்டும் என்பதற்குத் தனிப்பட்ட விதிகள் கிடையா. அவற்றைக் கண்டறிந்து வழங்குவதற்கு நடத்தப்படும் பாடமும், கற்பிக்கப்படும் மாணவரும், நடத்தும் ஆசிரியருமே ஏற்றவர்களாவார்கள்.

அண்ணாமலைப் பல்கலைக் கழகக்

வெள்ளி விழா வாழ்த்து

வித்துவான் திரு. மு. அருணாசலம் பிள்ளை,
(தமிழ் விரிவுரையாளர், அண்ணாமலைப் பல்கலைக் கழகம்.)

1.

வாழ்க! மேன்மேல் வளர்க! வளம் பெற்று
ஏழ்கடல் வரைப்பினும் இசைமிக் கோங்குக!
வண்மையிற் சிறந்து மாண்புறு மன்னவன்
அண்ணா மலைவேள் ஆள்வினைத் திறத்தால்
திருவேட் களமெனும் பெருநிலந் திருத்திப்
பொருளுரம் பரப்பி அருணீர் பாய்ச்சி
மருளறக் களைந்து வல்வாய் மாக்களால்
ஒல்கா வகைகாத் துயிரென வளர்த்த
பல்கலைக் கழகப் பசுந்தளிர்க் கற்பகம்
ஐயைந் தாண்டுகள் அறிவுறக் கிளைத்து
மெய்பெறு **வெள்ளி விழா**வரும் பியது
மேலும் பொன்பூத்து வியன்மணி காய்த்துச்
சாலவும் இன்பக் கனிபல தந்து
விட்புல வாணரும் வியப்பப்
பெட்புறு தமிழகப் பெருந்தரு வாகவே.

அண்ணாமலையரசர் பிறப்பால் உயர்ந்தவை

2.

ஒருவனால் ஒருகுடி உயரும் என்ப
அறிவுந் திருவும் மருவிய பெருமகன்
அண்ணா மலைமன் அயரா முயற்சியால்
எண்ணத்தின் வலியால் இருங்கொடை தன்னால்
பெற்ற பெருங்குடி பீடுசால் செல்வக்
கொற்றவர் குடியாய்க் குலாவத் தழைத்தது
சுற்றம் செழித்தது தொல்குலம் சிறந்தது
நற்றவஞ் செய்த நகருல கறிந்தது
தென்றமிழ் வளர்ந்தது தென்னா டுயர்ந்தது

பொன்றாத் தமிழிசை புத்துயிர் பெற்றது
என்றிவை யெண்ணுங் காலை
ஒருவனால் உலகம் உயருமென் போமே.

செயற்கரிய செயல்

3\.
இரும்பூ துறுவர் எய்துவர் உவகை
நறுந்துணர் வேம்பின் குறுங்கணி யோரே
செந்தமிழ் வடமொழி செப்பிய வடுகுடன்
உந்துகே ரளங்கன் னடம்உரு திந்தி
ஆங்கில முதலாம் அயல்நாட் டவர்மொழி
தேங்கமழ் இன்னிசை திறந்தெரி கருவிகள்
ஓவியம் சிற்பம் ஒண்கலை நாடகம்
காவியந் தெளிதல் கடவுணிலை யுணர்தல்
பொருளியல் விலங்கியல் புன்மரம் இவற்றியல்
வரலா றுடல்நூல் மனநூல் நிலநூல்
எண்ணியல் பலதிறத் தியல்விஞ் ஞானம்
திண்ணிய நிலமலை திரைகடல் யாறிவை
அளத்தல் துளைத்தல் அணைசெயல் ஒளிமனை
சமைத்தல் பிறவும் சார்பொற்றி யியற்கலை
வாயினுங் கையினும் வகுத்து வரன்முறை
ஆயுங் கல்விகள் யாவையும் அணுகிப்
பயிலவும் பயிற்றவும் பகரும்ஆ யிரவர்
அயிலவும் உறையவும் விளையாட் டயரவும்
பெருங்கலைக் கழகமும் பெட்புறு நகரமும்
ஒருங்குதன் பெயரால் ஊழிதோ றோங்க
நிறுவிய புரவலன் நிறைதிரு வாளன்
வள்ளல் **அண்ணா மலையர சனை**யாம்
உள்ளுதோ றுள்ளுதோ றுவகை யுறுதும்
யாமந் நாணிலைக் கேற்பவோர் முத்தமிழ்
தோமற ஆய்ந்தும் தொகுத்தும் போற்றினேம்
அம்ம இத்துணை அருங்கலை மொழிகள்
இம்மியும் வளர்த்தற் கெண்ணிய திலையால்
நயக்குமெந் தமிழகம் நன்கு பொலிவுறச்
செயற்கருஞ் செயல்செய் செட்டிநாட் டரசோடு

மயக்கற அணிவிரல் மடக்குதற் கியாருளர்
இயக்குபல் கோடிக் கொருவன் இவனே
வியத்தகு செயலிது வென்பர்
அயிர்ப்பிலா வழுதியர் அடைந்து காணினே.

ஒப்புரவறிதல்

4. சொல்லுதற் கெளிதோ சொல்லுதற் கெளிதோ
பல்கலைக் கழகம் பாங்குற நிறுவுதற்
கெல்லையில் பெரும்பொருள் நல்கிய தொன்றோ
மருத்துவ நிலையம் மகளிர் மன்றம்
திருத்தளி பள்ளிகள் செய்தித் தாள்கள்
கழகம் படிப்பகம் கல்லூரி கலந்து
பழகும் பொதியில் பசிப்பிணி மருத்தில்
வெள்ளப் பெருக்கால் விளையா வறுமையால்
துள்ளுவோர்க் கொடுமையால் தொடர்துயர் நீக்கல்
என்றற் றொடக்கத் தியம்புபொது நலங்களுக்
கிந்நாட் டன்றியும் இருங்கடல் கடந்துள
பன்னாட் டகத்தும் பார்புகழ் **வள்ளல்**
அண்ணா மலைவேள் அருளிய பொருள்கள்
ஒன்றரைக் கோடியென் றுரைப்பர்
நன்றுநன் றம்ம! நவில்ஒப் புரவே.

தமிழிசைத் தந்தை

5. தந்தையென் றுரைப்போம் தந்தையென் றுரைப்போம்
முந்தைநாட் குமரி முதுபெருங் கோடும்
அஃகா வளஞ்செய் பஃறுளி யாறும்
வெஃகாக் கடல்வாய் வீழ்வதன் முன்பே
இயலிசை கூத்தென் றியம்புமுத் தமிழும்
செயல்மேம் பட்டுச் சிறந்தஇந் நாட்டில்
கழகம் இருந்து கடவுளர் ஒப்போர்
பழுதற ஆய்ந்தும் பாடியும் பரவியும்
வளர்த்தது மன்னவர் மாபே ரவைகளில்
திளைத்தது இலக்கியச் செறிவும் வாய்ந்தது
சொல்லாற் பொருளாற் சுவைமிகு பண்களால்

எல்லா ரும்மகிழ்ந் தேற்குந் தகையது
நந்தமி ழிசைதன் நயத்தினை மறந்து
வந்தன யாவையும் வரவேற் றமையால்
நடுநிலைத் தமிழிசை நலிந்து மெலிந்தது
நடுநிலை திறம்பியோர் கடையி லொதுக்கினர்
தாயின் இழிநிலை தவிர்ப்பதற் கெழுந்த
மீயுயர் பறவை வேந்தனே யென்னச்
செழுந்தமி ழன்னையின் சிறுமை பொருஅது
அழுங்கிய உளத்தனாய் அறிஞரைக் கூட்டியும்
இல்லையென் றுரைத்தன எல்லாம் இயற்றுவித்து
ஒல்லையிற் பதித்தும் உயர்பரி சுதவியும்
பள்ளிகள் அமைத்தும் பலப்பல அவைகளில்
எள்ளியோர் நாணுமா றினிதெடுத் தியம்பியும்
தலைநகர் தன்னில் **தமிழிசைச் சங்கம்**
நிலைபெற நிறுவியும் நீணிதி பொழிந்தும்
இணையபன் முயற்சியால் இசைத்தமிழ்க் குயிரும்
புனைவுறு நூலெனும் புத்துரு வுங்கொடுத்து
அரங்கினும் நாட்டவர் அகத்தினும் உய்த்தே
உரம்பெறு வாகையாம் ஒள்ளிசை மிலைச்சிய
அண்ணா மலையாம் அரசனைத்
தண்ணார் **தமிழிசைத் தந்தை**யென் போம்.

குறிக்கோள் முதலிய சிறப்புக்கள்

6.

இயற்றல் ஈட்டல் காத்தல் ஈத்தவை
செயற்கரும் செயல்செயல் திருக்கூத் தியற்றும்
இறைவன் அடிமலர் இடையறு தேத்தல்
குறைவறப் பல்கலைக் கோயிலைப் பேணல்
இத்தமிழ் நாட்டில் யாங்கணுந் தமிழிசை
உய்த்துப் பரப்புதல் உவையென் குறிக்கோள்
என்றுரைத் தவ்வா றியாவையும் முடித்து
வென்றி சூடிய வியத்தகு செம்மல்
ஒன்றிய கிளைஞரும் தன்போ லுயர்ந்திட
அருந்தொழிற் பயிற்சியும் ஆக்கமும் ஊக்கமுந்
ஒருங்கவர்க் குதவி யுறுதுணை யாகி

முந்நீர் வழக்கம் மகடூவோ டிலையெனும்
அந்நா ளறமின் றமையா தாகும்
கல்வியும் உலகக் காட்சியும் ஆங்குள
பல்வகை இயல்பும் பரவுநா கரிகமும்
மகளிருந் தெரிந்திடல் மாண்புடைத் தாகலின்
தகவுடை யாடவர் தம்மனை வியரொடு
வெளிநாடு சேறல் விலக்கன் றென்றுதன்
ஒளிமிகு தேவியை உடன்கொண் டுலகெலாம்
தெளிதரக் கண்டு திருந்திய பிறரும்
எளிதினிற் செலவழி காட்டியா யிலங்கினோன்
ஆங்கிலப் பேரர சகமகிழ்ந் துதவிய
ஓங்கிய சிறப்பெலாம் உற்றநற் கொற்றவன்
வாணிகம் பொதுநலம் வளர்பொருள் நிலையம்
பேணும் மாநில மன்றெனப் பெயரிய
இடமெலாம் பெருமதிப் பெய்திய தோன்றல்
மக்கட் பிறப்பால் மருவுபே றனைத்தும்
ஒக்கவந் தடைந்த உயர்பே ராளன்
உடலாற் பொருளால் உணர்ச்சியின் உறைப்பால்
கடமைசெய் தொழுகிய கருணை வள்ளல்
அண்ணா மன்மலை அரும்பெருஞ் சீர்த்திகள்
மண்ணினைச் சுருக்கி வானின் உயர்ந்தன
கைம்மறைக் கல்லாக் கதிர்போல்
வையம் உளவரை மன்னுக மாதோ.

தந்தையே மகன்

7\. தந்தையே மகனெனல் தகுந்தகுந் தகுமே
செந்திரு கலைமகள் எனுமிரு செல்வியர்
உளங்கனிந் தருளும் உயர்திரு வாளன்
இளம்பரு வந்தொட் டிந்நாட் டரசியல்
வளம்பெறு சட்ட மன்றினிற் சிறந்தோன்
சென்னை மாநகர் முன்னாள் முதல்வன்
மன்னிய கல்வியால் மாணவர் உரம்பெறின்
இந்நிலம் உயர்வுபெற் றின்புறும் என்னும்
சிறந்த கொள்கையும் நிறைந்த பண்பும்

விரிந்த நோக்கமும் பொருந்திய மேலோன்
காட்சிக் கெளிமையும் கடுஞ்சொல் இன்மையும்
ஆட்சித் திறனுஞ்சேர் அமைச்சனாய் அமர்ந்தோன்
முன்னையோர் வகுத்த முறைபெறு தொழிலெலாம்
தன்னிரு கண்ணெனத் தாங்குந் தலைவன்
அறத்திற் றிரியா தருள்செயும் நெறியெலாம்
பிறர்க்கென முயலும் பெற்றிமை வாய்ந்தோன்
தந்தையார் தமிழகந் தழைக்க நிறுவிய
இந்தப் பல்கலைக் கழகப் புரவலன்
முத்தமிழ் வளர்ப்போன் மூதறி வாளன்
முத்தைய கோமான் முறைமுறை சிறந்து
மக்களும் துணைவரும் மகிழ்தர
மிக்கபல் லூழிநாள் விளங்கி வாழ்கவே.

நன்றியறிதல்

8. கலைபயில் மாணவீர் கற்றறி பெரியீர்
அலகில்ஒப் புரவில் ஆர்வம் உடையீர்
பலதொழி லாற்றும் பண்புடை மாந்தரீர்
சிலமொழி கூறுதும் செவிசாய்த் திடுமின்
உலகிலெத் துணையோ உயர்பெருஞ் செல்வர்
இலைமறை காய்போல் இருந்து மறைந்தனர்
அவர்தம் பெயரும் அறிகிலம் அவர்போல்
ஞாலமென் னாகிலென் யாமே வாழ்குவம்
சாலத் தொகுப்பேம் தகுபொருள் எறாது
செந்தமிழ் நாட்டுச் செல்வத் தோன்றல்
அந்தமில் பெருமை **அண்ணா மலைமன்**
நந்நாட் டியாவரும் நலம்பெறற் பொருட்டுப்
பன்னூ றாயிரம் பசும்பொன் வழங்கி
அமைத்தனன் பல்கலைக் கழகம் அதன்பயன்
நமக்கே யுரிமையா நாம்பெறு கின்றேம்
பின்னாள் நந்தம் பிறங்கடை பெறுகுவர்
இன்னபே ருதவிக் கியாஞ்செயுங் கைம்மா
றென்னதும் இலையோ எண்ணிப் பார்மின்
உப்பிட் டவரையும் உளங்கொள் கென்று

செப்புதல் நந்தம் செழுந்தமிழ் வழக்கே
ஆயும் பல்கலைக் கழகம் அமைத்தல்
யாவரும் எளிதிற் செய்வதொன் றன்றே
ஆதலின் அப்பெருந் தகைநினை வாக
யாதும் நும்மால் இயன்றது செய்ம்மின்
காவளர்த் திடலாம் கயந்தொட் டிடலாம்
பாவுரை நடைகளாற் பனுவல்யாத் திடலாம்
படிப்பகம் திறக்கலாம் பள்ளிகள் அமைக்கலாம்
படிப்பவர்க் குதவலாம் பரிசுகள் வழங்கலாம்
திருவுடை நகர்தொறும் சிலைகள் நாட்டலாம்
தெருப்பெய ரிடலாம் சிற்றூர்ப் பள்ளியில்
உருவப் படம்வைத் துவகை கூரலாம்
இதனால்,
மடமை யகற்றிநன் மக்களை வையத்து
இடம்பெறச் செய்யும் இக்கலை மன்றமாம்
தாயை மறவாத் தன்மையு மாகும்
இன்னணம் யாதொன் றாயினும் இயற்றின்
மன்னும்நும் பெயரும் வரலாற் றினிலே
ஒன்றுஞ் செய்தல் ஒல்லா தாயின்
ஒன்றிய பல்கலைக் கழகம் வாழ்க
நன்றுசெய் மன்னவன் நற்புகழ் பரவுக
வென்றிசேர் அவன்குலம் விளங்குக
என்று வாழ்த்துமின் இதுவும் நன்றே.

38540

வாழ்த்து

9. வாழ்க தமிழகம்! வளர்க முத்தமிழ்!
வாழியர் தமிழர்! மகிழ்க வையகம்!
பல்கலைக் கழகம் பருதியின் விளங்குக!
மல்கிய மாணவர் முதலாம்
எல்லோரும் வாழியர்! இறையரு ளாலே.

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